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DR. D. C. SIRCAR, M. A., Ph. D., F. A. S., F. R. A. S., F. R. N. S.

Government Epigraphist for India

Ootacamund, South India

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Topographical Index

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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Do.	Do.	Kōna-Rāmēśvaram	B 20
Do.	Do.	Kōna-Uppalapāḍu	B 21
Do.	Do.	Nagarūru (hamlet of Yāḍiki).	B 22
Do.	Do.	Peddapēṭa (do.)	B 23
Do.	Do.	Pinnapalli (do.)	B 24
Do.	Do.	Rāyalacheruvu	B 25
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Do.	Chittoor	Yādamari	B 65—70
Do.	Kalahasti Dn.	Gājulapellūru	B 71
Godavari, West	Tadepallegudem	Anantapalle	B 72—73
Do.	Tanuku	Kantēru	B 74
Do.	Do.	Mallēśvaram	B 75—76
Do.	Do.	Piṭṭalavēmavaram	B 75—76
Guntur	Palnad	Nāgārjunikoṇḍa	B 77—84
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Do.	Do.	Bagulla	B 88
Do.	Do.	Kālēśvaram	B 89—91
Do.	Do.	Kāśipēṭa	B 92—93
Do.	Do.	Khammampalle	B 94
Do.	Do.	Manthani	B 95—100
Do.	Do.	Pōtāram	B 101
Do.	Sultanābad	Sundella	B 102
Kurnool	Kurnool	Būḍidapāḍu	B 103
Do.	Do.	Gondiparla	B 104
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District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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Do.	Do.	Muppavaram	B 124
Do.	Do.	Nārāyaṇagiri	B 125
Do.	Do.	Rāparti	B 126—27
Do.	Do.	Urusu	B 128—29
Do.	Do.	Vālēru	D 22—23
Do.	Do.	Waradanapēṭa	D 24
Do.	Do.	Zafargadh	B 130
Do.	Do.	Do.	B 131
BENGAL, WEST			
Burdwan	Kalna	Kalna	D 25—26, 28
Calcutta (24 Parganas)	Alipore	B 132—47
Calcutta	Calcutta	D 25—28
Murahidabad	Lalbagh	Naginabagh	D 27
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Gaya	Naudiha	B 148
Muzaffarpur	Hajipur	Hājipur	D 29
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Do.	Do.	Rājgir	C 329
Do.	Do.	Silāo	C 330
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Shahabad	Sasaram	Tārāchaṇḍī	B 153
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Aurangabad	Aurangabad	Aurāṅābād	A 2—3
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Do.	Do.	Do.	D 30—32
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Do.	Do.	Ellōrā	D 33—51
Do.	Do.	Ellōrā	B 156—59
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Do.	Do.	Kagzipura	D 52—54
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Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
BOMBAY—<i>concl'd.</i>			
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Do.	Do.	Ranvad (do.)	C 335
Nagpur	Nagpur	Nāgpūr	B 172—74
Do.	Ramtek	Rāmṭēk	C 340
Do.	Pauni	B 174
Nanded	Bhokar	Bhōkar	{ B 175—77 D 73
Do.	Deglūr	Deglūr	D 74
Do.	Do.	Dēvapūr	B 178
Do.	Do.	Ērgi (Khurd)	B 179—81
Do.	Do.	Hotṭal	B 182—83
Do.	Do.	Karaḍkhel	B 184—92
Do.	Do.	Taḍkhel	B 193—94
Do.	Kandhar	Bahādurpur	B 195
Do.	Do.	Kandhār	B 196
Do.	Nanded	Ardhāpur	B 197—98
Do.	Do.	Lāhān	B 199
Do.	Do.	Malegāon	D 75
Do.	Do.	Nanded	D 76—78
Parbhani	Basmath	Bāsmathnagar	B 200—01
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Do.	Parbhani	Dāmpurī	B 205
Do.	Do.	Parbhāni	{ B 206 D 79
Do.	Do.	Pingli	B 207—09
Do.	Do.	Ukhlād	B 210—79
Sabarkantha	Idar	Idar	C 341—42
Surat . . . . .	....	Navsārī	B 280
Thana	Bassein	Agāshi	C 336
Do.	Do.	Bassein	C 337
Do.	Do.	Sōpārā (Koprad)	B 170
Ycetmal	Uōngargāon	C 343
DELHI			
Delhi	Mehrauli	C 344—74
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Kollam	Kollam	Kollam	B 475
Kozhikode	Ernad	Ejuttukkallu	B 281
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Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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Do.	Mallār	A 5—8
Do.	Semarsal	C 375
Dhar	Dhār	A 9
Do.	Māndhātā	A 9
Mandasaur	Mandasaur	Mandasaur	A 1
Nimar	Burhanpur	Bohardā	B 172
Raipur	Raipur	Raipur	A 6—8
Do.	Rājim	C 376
Rajgadh	Bihār-kotrā	C 339
Satna	Nagod	Barhut	B 300
Shahdol	Shahdol	E 1—5
MADRAS			
Arcot, North	Tiruvannamalai	Vāsudēvanpattu	B 301—02
Arcot, South	Chidambaram	Chidambaram	B 303—40
Do.	Do.	Kāttumannārguḍi	B 341—42
Do.	Do.	Gūḍalaiyāttūr	B 343
Do.	Do.	Mammaṅgalam	B 344
Do.	Do.	Pudaiyūr	B 345—50
Do.	Do.	Singārattōppu (hamlet of Chidambaram).	B 351
Do.	Do.	Srimushnam	B 352—65
Do.	Cuddalore	Vēṅgaḍampēttai	B 366—70
Do.	Viluppuram	Āṇāṅgūr	B 371—76
Do.	Vriddhachalam	Rājēndrapaṭṭinam	B 377—83
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Do.	Kanchipuram	Nettēri	B 385
Do.	Saidapet	Aḍaiyār	B 385
Do.	Sriperumbudur	Tiruvērkāḍu	B 386—96
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Do.	Do.	Dēvandavākkam	B 398
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Do.	Do.	Odappai	B 405
Do.	Do.	Vēmbēḍu	B 406
Coimbatore	Coimbatore	Ikkarai-Bōḷuvāmpaṭṭi	B 407—20
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Do.	Do.	Pañchayāṅkāḍu	B 473
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Madurai	Melur	Tiruvāḍavūr	B 478—85
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Do.	Palani	Veriyappūr	B 495
Do.	Periyakulam	Dombachchēri	B 496—99
Do.	Do.	Kuṇṇūr	B 500—01
Nilgiris	Coonoor	Coonoor	A 11—12
Do.	Ootacamund	Ootacamund	E 6—50
Ramanathapuram	Tiruppattur	Vēlaṅḡḍi (D)	B 502—10
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Do.	Harur	Irumāttūr	B 512
Tanjore	Paḷḷaṅkōvil	A 10
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Tirunelveli	Ambasamudram	Siṅgampatti	B 522
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Do.	Do.	Tirunelvēli	A 14
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MYSORE

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Do.	Do.	Bhairavanapāda	B 540—42
Do.	Do.	Bhōgāvi	B 543
Do.	Do.	Chapparadahalli	B 544—45
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Do.	Do.	Peñchiganpalli	B 637—38
Do.	Do.	Shirhalli	B 639—40
Do.	Do.	Tāḍpalli	B 641
Do.	Gulbarga	Gulbarga	B 642
Do.	Do.	Hirāpur	D 86—113
Do.	Shahpur	Koḍamanahalli	D 114—21
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District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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ORISSA

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Do.	Kumbhalgaḍh	C 381

Topographical Index—*concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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	E	<p>6 —50</p>

ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1958-59

INTRODUCTION

During the year under report, 17 copper-plate grants were secured for examination and these have been listed in Appendix A. About 800 stone inscriptions listed in Appendix B were copied and examined. The village-to-village survey of the following areas was conducted : the Tadpatri, Warangal and Manthani Taluks in Andhra Pradesh ; the Parbhani and Nanded Taluks in Bombay ; the Chidambaram and Tiruvallur Taluks in Madras ; and the Lingsugur, Hirekerur and Chincholi Taluks in Mysore. Besides, a number of places in Bengal, Bihar, Madhya Pradesh, Orissa, Rajasthan and Uttar Pradesh were visited for copying inscriptions. Appendix C continued from the previous year's report contains 110 inscriptions. Appendices D, E and F contain lists respectively of Arabic and Persian inscriptions, Coins and Photographs.

COPPER PLATES

Of the 17 copper plates listed in Appendix A, Nos. 5-8 belong to the rulers of the Śarabhapuriya dynasty and were found at Mallār in the Bilaspur District, Madhya Pradesh. No. 5 belongs to king Jayarāja and is dated the 5th day of the month of Kārttika in the regnal year 5. The date of the record, which was issued from Śarabhapura like the king's other grants, is a few weeks earlier than that of the same king's Āraṅ plates (*CII*, Vol. III, pp. 191 ff.) issued on the 25th day of the month of Mārgaśīra in the same regnal year. The object of the charter was to grant the village of Kadambapadrullaka in Antaranālaka as a rent-free holding to a Brāhmaṇa named Kapardisvāmin on the occasion of a lunar eclipse. The record was engraved by Achalasimha who also engraved the Āraṅ plates referred to above as well as another set of Mallār plates discussed below. The inscription has been published in *Ep. Ind.*, Vol. XXXIII, pp. 155 ff.

No. 8 also belongs to king Jayarāja and is dated in his 9th regnal year on the 5th day of the month of Jyēsthā. This is the latest record of the ruler so far known. The object of the grant, issued from Śarabhapura, is to register the gift of the village of Mōkkēppikā situated in Nagarōttara-paṭṭa in favour of the Brāhmaṇas Mahīśvarasvāmin and Rudrasvāmin of Bhārgava-gōtra. The donor was Vatsa who was apparently the king's *hadappagrāha* (*hṛitapragrāha*), 'officer in charge of the recovery of stolen properties'. An interesting feature of the record is that much of the grant portion is written on erasures, traces of the earlier writing being clear at many places. The record was engraved by Achalasimha. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 28 ff.

No. 6 was issued from Prasannapura, apparently named after king Prasanna or Prasannamātra of the Śarabhapura house, on the 27th Pausa in the fortyfirst regnal year of Pravara (I), son of Jaya-bhaṭṭāraka (*i.e.* Jayarāja). This king is known for the first time from the record under study. The donor was the king's younger brother Vyāghrarāja who is also a hitherto unknown member of the family. The charter records the gift of the village of Kūnturapadraka in Pūrva-rāshtra to a Brāhmaṇa named Agnichandrasvāmin, son of Durgasvāmin of the Kāpy-Āṅgīrasa gōtra. It is well known that the seal of the Śarabhapura kings bears the Gajalakshmi emblem. But the seal of the present charter exhibits certain symbols including the head of an animal (probably a lion) to front, and a conch-shell. Below the symbols, there is the legend *śrī-Vyāghrarājah* written in Southern characters. We know that the grants of the Śarabhapuriya dynasty were written in the box-headed alphabet. But the characters of the record under review belong to the Southern alphabet of the nail-headed variety. A person named Jyēsthasimha seems to have engraved the plates. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 45 ff.

No. 7 was issued by Pravara (II) of the same house in his third regnal year from Śrīpura like the Thākurdīyā plates (*Ep. Ind.*, Vol. XXII, pp. 15 ff.) of the same king. It records the gift of a village called Mitra-grāma, situated in Śaṅkhachakrābhōga, to the Brāhmaṇa Śubhachandra. Gōlasimha, engraver of the Thākurdīyā plates, engraved the present record. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 53 ff.

No. 15 is a single plate found at Tālcher in the Dhenkanal District of Orissa. The seal bears the legend *śrī-Gayāḍa-tuṅgasya*. The charter was issued from Jayapura-kōṭṭa by Mahārāja Gayāḍatuṅga who was a Mahāsāmāntādhipati and obtained the five mahāśabdas and 'the lordship of the entire Gōndrama (or, all the Gōndramas)'. The object of the record is to grant the village of Svalpa-kōmpai in the Khembāi viśhaya in favour of Bhaṭṭa Bhāinādēva. It has been published in *Ep. Ind.*, Vol. XXXIV, pp. 95 ff.

No. 4 belongs to the Chaulukya ruler Trilōchanapāla of Lāṭa, whose Surat plates were published in *Ind. Ant.*, Vol. XII, pp. 201 ff. The record is dated in the Śaka year 972, Vikṛita, Pauṣa-śu. 9, Monday, solar eclipse (24th December, 1050 A.D.), while the Surat plates were issued a few weeks later on Tuesday, the 15th January 1051 A.D. The seal affixed to the plates bears the representation of Garuḍa in the centre facing front with a boar facing proper right below. To the left of Garuḍa are the crescent, parasol, goad, sword and drum symbols and to its right the sun, two standards with birds on the top, a fly-whisk and cymbals. It has been said that the seal affixed to the Surat plates exhibits 'an image of Śiva, in an attitude of meditation, with his accompaniments', although the description appears to be doubtful. Mahāsāndhivigrahika Śaṅkara, already known from the Surat plates, was the writer of the present charter. It records the grant of the village of Ēkallahāra, situated in Karmāntapura-116, to the Brāhmaṇa Tārāditya who belonged to the Bhāradvāja gōtra and the Āṅgīrasa, Bārhaspatya and Bhāradvāja pravaras and was a sthānika of Rōhiḍa-mahāsthāna. See *Ep. Ind.*, Vol. XXXVI, pp. 12 ff., for this inscription.

No. 17 belongs to king Vijayachandra of the Gāhaḍavāla dynasty and was issued on Friday, the seventh tithi of the bright half of the month of Phālguna in Vikrama 1221. This is the earliest charter of the ruler, his other known records being dated in V.S. 1224 and 1225 (*Ep. Ind.*, Vol. IV, pp. 118 ff.; *Ind. Ant.*, Vol. XV, pp. 7 f.). Crown-prince Jayachchandrādēva, mentioned in the other two epigraphs of Vijayachandra, is not referred to in the present grant. The charter records that, after bathing in the Yamūnā at Kauśāmbī, the king granted the village of Kanhavarā in the Valai pattalā to a Brāhmaṇa named Thakkura Narasimhaśarman of the Vāsishṭha gōtra, who was the son of Thakkura Bharatha and grandson of Thakkura Surānanda. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 223 ff.

No. 16 is an incomplete record of the Paramāras of Ābu, found at the village of Rōhērā in the former Sirohi State. It was noticed in the *Annual Report on the working of the Rajputana Museum* for the year ending 31st March 1932, and in G. H. Ojha's *Rājputānēkā Itihās*, Vol. I, 2nd ed., pp. 190 ff. The importance of the record lies in the fact that it gives a complete genealogy of the Paramāra rulers of Ābu from Utpalarāja to Dhārāvarsha who apparently issued the grant. The record has been published in *Ep. Ind.*, Vol. XXXII, pp. 135 ff.

No. 9 was discovered at Māndhātā in the Nimar District of Madhya Pradesh. The set consists of four plates with the figure of Garuḍa, the royal emblem of the Paramāras, engraved on the reverse of the last plate. The charter is dated Friday, Maitra (Anurādhā) nakshatra, Bhādrapada śu. 7 in V.S. 1331, Pramāthin, corresponding to the 10th August, 1274 A.D. The inscription records a grant of four villages made by Sādhanika Anayasimhadēva, along with his four sons Kamalasiṃha, Dhārāsīṃha, Jaitrasīṃha and Padmasīṃha, while he was staying at Maṇḍapa-durga, in favour of a number of Brāhmaṇas residing in the Brahmapurī at Māndhātā and belonging to various gōtras and śākhās. The grant was made with the permission of the Paramāra king Jayavarman alias Jayasimha. The inscription gives the genealogy of the Imperial Paramāras of Malwa and of a feudatory family of the Chāhamānas, to which the donor Anayasimha belonged. The record shows that Paramāra Jaitugi's successor was known by both the names Jayasimha and Jayavarman. There is a valuable reference to a historical event in verse 48 where it is stated that the Paramāra king Dēvapāla killed an adhipa of the Mlēcchhas in a battle fought near the city of Bhaillasvāmin. The claim of Dēvapāla in this stanza

of our inscription seems to suggest that the Paramāra king succeeded in recovering the city of Bhilsā shortly after its conquest by Sultān Iltutmish. Śrīkanṭha was the writer of the charter and rūpakāra (artisan) Kānhaka its engraver. The latter person was also responsible for engraving the Māndhātā plates (*Ep. Ind.*, Vol. IX, pp. 117-23) issued by the same Paramāra king in V.S. 1317. The inscription has been published in *Ep. Ind.*, Vol. XXXII, pp. 138 ff.

No. 3 was discovered near the Śaṅkaralinga temple at Nimbāl (Budruk) in the Indi Taluk of the Bijapur District, Mysore, and belongs to the Kalachuri ruler Saṅkama II. It is dated in the year Parābhava, Mārgaśira śu. 5, Monday. The characters belong to the Southern Nāgarī alphabet of about the 12th century and the language is Sanskrit though there is Kannaḍa influence in some parts. According to the southern reckoning of Jupiter's cycle, the details of the date correspond to the 17th November 1186 A.D. Since, however, the rule of Saṅkama II ended several years earlier in 1180 A.D. (*Bom. Gaz.*, Vol. I, Part ii, pp. 486 ff.), the charter does not appear to be genuine. The inscription records the grant of the village of Bobbulavaddhe, situated in Ānkullage-50 which formed a part of Tarikāḍa-kampaṇa, made by the king Saṅkama II together with his wife Kuṅkumadēvī in favour of the temple of Kōṭilingēśvara at Nimbahura, i.e. the god Śaṅkaralinga of Nimbāl, for repairs to the temple and the worship of the deity. The grant was accepted by Nāgisetṭi apparently on behalf of the deity. The record also mentions the name of the king's minister, Mallikārjuna. It was written by *Pandita* Gollana and engraved by Paṇḍaya who was also the engraver of the Behatti plates (*Ind. Ant.*, Vol. IV, p. 172) of the same king. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 227 ff.

No. 10 is a Pallava charter dated in the 6th regnal year of Vijaya-Simhavarman. The seal of the charter consisting of five plates exhibits the bull facing left, together with a lamp in its front and an umbrella above with some indistinct symbols between the umbrella and the bull. Amongst these, the emblem above the hind part of the bull looks like a Śiva-liṅga while the one below the left end of the umbrella is a flywhisk. There is a damaged legend reading *śrī-Simhavarmanah pātra(tr-ā)skhalita-vritt[ī]nām sāstra-mā*. The right half of the first plate, engraved only on its inner side, is broken and missing. The other plates are engraved on both sides, except the last which is engraved on one side only. The charter consists of two sections, one in Sanskrit verse and the other in Tamil prose. The Pallava genealogy traced in the partially preserved first plate mentions Viṣṇu (Ambujanābha), [Brahman], Āṅgiras, Bṛhaspati (Gīrvāṇēśa), [Śa]myu, Bharadvāja, Drōṇa, Aśvatthāman ([Pu]raripōr=amśah), Pallava and Aśōka. The second plate begins with the mention of Simhavarman, the father of Simhavishṇu who is praised highly for his prowess and is stated to have conquered the fertile Chōḷa country on the banks of the Kāvērī and excelled Simhavishṇu (Narasimha) and Jishṇu (Arjuna). Then the charter records that king Simhavarman granted the village of Śramaṇāśrama to Vajranandin of Nandi-saṅgha at Vardhamānēśvara-tīrtha for conducting the worship of Lord Jina. Narabhaya was the *ājñapti* and Mēdhāvin the composer of the Sanskrit section, called a *praśasti* in the record itself. The Tamil portion is addressed to the *nāṭṭār* of Perunagar-nāḍu and records that, in the sixth year of Vijaya-Simhavarman, the village of Amaṇsērkkai in Perunagar-nāḍu as well as 16½ *paṭṭis* of land at Tāmar were granted as *paḷlichchandam* to Vajranandikkuravar in Paruttikkunru. The *nāṭṭār* were directed to demarcate the boundaries and to issue an authorised document regarding the boundaries.

The inscription is interesting in many respects. Simhavarman and his son Simhavishṇu are evidently identical respectively with the homonymous grandfather and father of the great Pallava king Mahēndravarmān I (c. 600-630 A.D.). Simhavishṇu is known to us as Avaniśimha (*SII*, Vol. II, pp. 501 ff.) and as one who subjugated the Kalabhras (*ibid.*, pp. 342 ff.) and he is also credited with the conquest of the Chōḷa country described as bedecked with the garland that was the Kāvērī. Though our charter is dated in the 6th year of Simhavarman's reign, it speaks more about Simhavishṇu probably because the grant was made at his request and it was he who was the first to extend Pallava sway in the south. Simhavishṇu's conquest of the Kāvērī region is referred to in nearly the same words in the Velurpalaiyam plates of Nandivarman III (*ibid.*, Vol. III, pp. 501 ff.). The grant of land by Simhavarman to the Jaina ascetics living at Paruttikkunru which is a locality near Kāñchīpuram is interesting. Though we do not know the religious leanings of Simhavarman, his son is known to have been a worshipper of Viṣṇu (*ibid.*, Vol. II, pp. 391 ff.). This gift is

significant as reflecting the growing influence of Jainism. We also know that Mahēndravarmān, Simhavishṇu's son and successor, was originally a Jain and became later converted to Śaivism under the influence of Appar, one of the four Śaiva saints (*Periyapurāṇam*, Kovai Tamil Sangam, verse 1411; *SII*, Vol. I, p. 29). As regards Mēdhāvin the composer of the Sanskrit section which is called a *praśasti*, it may be noted that the composer of the Sanskrit portion of the Udayendiram plates of Nandivarman Pallavamalla (*SII*, Vol. II, pp. 361 ff., text line 105) was Paramēśvara, the son of Chandradēva and a descendant of Mēdhāvin who is apparently identical with the person of the same name mentioned in our record. Among the places mentioned in the inscription, Perunagar is the locality of the same name in the Kanchipuram Taluk and Tāmar is Tāmal in the same Taluk. Amaṣērkkai (Śramaṇāśrama of the Sanskrit portion), the village granted, cannot be identified definitely since there are several villages around Perunagar with names like Ammaṇantāṅgal, Ammaṇambākkam, etc.

In connection with the importance of the record, a word has to be said as regards its palaeography. The forms of most of the letters, e.g. *n*, *y*, *ṇ*, *bh*, etc., as found in this record, are met with in the Kūram plates (*SII*, Vol. III, Plates facing pp. 344-45) of Paramēśvaravarman I (c. 669-700 A.D.). The letter *v* has a slight opening at the upper right end as found in some cases in the Tanḍaṇ-tōṭṭam plates (*SII*, Vol. III, pp. 517 ff.) of Nandivarman Pallavamalla (c. 730-96 A.D.) although the form of the letter with wide opening at the top, which is no doubt a later development, is traceable in the Tiruvadi inscription (*SII*, Vol. VIII, No. 331) of Paramēśvaravarman II (c. 725-30 A.D.). The charter, therefore, may be regarded as a later copy of the original plates like such other copper-plate records as the Chura grant of Pallava Viṣṇugōpavarman (cf. *Ep. Ind.*, Vol. XXIV, p. 139). Another point of interest is that our inscription offers the Pallava genealogy fabricated on the basis of their Bhāradvāja-gōtra as found in epigraphic records like the Vāyalūr inscription of Rājasimha II (Narasimhavarman II, c. 700-25 A.D.) and other documents (*Ep. Ind.*, Vol. XVIII, p. 147; *Successors of the Śātavāhanas*, p. 157).

No. 14 is from Daḷavāyppuram in the Koilpatti Taluk of the Tirunelveli District, Madras. It is a set of seven plates, the first and the last of which are engraved on one side only while the rest are written on both sides and numbered in Vaṭṭeḷuttu numerals. On palaeographical grounds, the record may be assigned to the latter half of the ninth century. The plates are strung on a ring with a seal bearing the emblems of two fish, the tiger and the bow as well as the following legend:

Śrī [**] *Samasta-vaśudh-ādhīśa-chū*[lā]*ratn-ā*[m]*bu*(śu)-*rājīshu* [**]

śāsanaṇ=jagadī(tī)-*bhartur=idam* *Jaṭila*[va]*rmmanah* [**]

The inscription contains two sections, one in Sanskrit verse engraved in Grantha characters and the other in Tamil verse engraved in Vaṭṭeḷuttu. While both the sections deal with the same subject, the Tamil part is more elaborate in details. The charter begins with the mythological genealogy of the Pāṇḍya dynasty and gives a list of traditional achievements of the ancestors of the Pāṇḍya kings including the participation of the Pāṇḍyas in the *Mahābhārata* war, the part they played in the eradication of the curse on Arjuna and the discomfiture of Hariśchandra, the engraving of the Pāṇḍya emblem of the fish on the Himalayas, etc. It also mentions the founding of the Tamil Saṅgam, the victory in the battle-field of Ālaṅgāṇam and the routing of the Kaḷappāla race. Then the successes in the battle-fields at Idaiyārai and Veṇbaikkudī are mentioned as the chief achievements of another group of rulers. Next is mentioned Parāntakaṇ Ṣaḍaiyaṇ who is stated to have gained a victory over the Kāḍava (i.e. the Pallava) at Karuvūr. His son and successor Śrīmāra Śrīvalla-bha is then stated to have won a victory in the battles at Kuṇṇūr and Viḷiṇam and to have conquered Īlam, i.e. Ceylon. He is further stated to have defeated the Kāḍava at Ānūr on the sea-shore and to have robbed the strength of the confederacy of the Kuṭṭuvar (i.e. the Chēras), Chōḷas, Kūpakas and the Northerners (*vaḍugar*). He is also stated to have killed at Kuḍandai (i.e. Kumbakonam in the Tanjavur District) an unnamed son of a certain Amarvallāṇ.

The charter then proceeds to describe the reigning kings Varaguna (accession 862 A.D.) and Parāntaka-mahārāja Vīranārāyaṇaṇ, the sons of Śrīmāra Śrīvalla-bha. It gives the impression that the transaction recorded belongs to

the time when the former was ruling the world with god Śiva at his heart probably in a sort of retirement. About the latter, who was perhaps ruling jointly with his brother, it gives more details. Parāntaka Vīranārāyaṇa is stated to have been the son of Akkaḷanimmaḍi, the daughter of Śrikanṭharāja who was a Chōla of the Pottappi family and is endowed with epithets like *Mayilaiyarkōṇ* and *Mattamāmalai-vaḷavan*. Śrikanṭha was the *tirumarugaṇ* (sister's son or son-in-law) of *Toṇḍiyar-kōṇ* Mānābharāṇa. Then the charter gives a list of Parāntaka's achievements, the most important of them being the success gained at Sennilandai against an elder brother whose identity is not disclosed. Parāntaka defeated his enemies at Kuṇṇrai, Kuḍakoṇḍu, Pokkarāṇi, Tenmāyal, Venkai and Parāntakam and also captured South Viḷiṇam and subjugated one Vīratuṅga. He is stated to have founded numerous *brahmadēyas*, tanks and temples with rich endowments. It is then stated how Parāntaka granted in his forty-fifth regnal year, from his camp at Kaḷakkuḍi, the villages of Tirumaṅgalam and Sōmāsikuṇṇuchchi in Āśi-nāḍu, after having clubbed them into one, in favour of several Brāhmaṇas. The grant was made at the instance of Kēśava who was the son of Nārāyaṇa and the grandson of Māyānambi and belonged to the Vāna gōtra and the Bōdhāyana sūtra. Āyirattaiṇṇūrruvaṇ ḷaiyānakkaṇ of the Vatsa gōtra, who was a native of Pullūr, was the *āṇatti* (*ājñapti*) of the grant while Sēndaṇ Kiḷavaṇ *alias* Perundūvēlli-kiḷavaṇ of Perundūvēlli in Venbu-nāḍu was the *madhyastha* and Sāttan Paḍāraṇ of Aḷaṇṇu-nāḍu and Kiḷavaṇ Kōṇ of Peruṅākkūr the accountants. The *nāṭṭār* of Āśi-nāḍu and Nechchura-nāḍu are stated to have indicated the boundaries. The demarcation of the boundaries of the gift villages is next specified in the charter. The Brāhmaṇa Mādhava of Śrīvallabhamāṅgalam and Śrīvallabhaṇ, a *karmmāra* of Kuṇḍūr, who were the authors respectively of the Sanskrit and Tamil sections of the record, received a few shares out of the gift land. Nakkaṇ *alias* Nṛipaśēkhara-pperuṅgollaṇ, the father of the latter, engraved the charter.

* Of the two villages granted, Tirumaṅgalam is stated to have been formerly granted by Kaḍuṅgōṇ to twelve Brāhmaṇas by a copper-plate charter. Similarly, the other village, *viz.* Sōmāsikuṇṇuchchi, was granted to Kāṭhaka Sōmayājin by means of a charter by a king (Kaḍuṅgōṇ ?) who obtained *siddhi* (*i.e.* died) at his residence at Kaḷudūr. The original charters were lost and, therefore, Kēśava made the request for the cancellation of the occupation of Sōmāsikuṇṇuchchi (under the new name of Madhurataranallūr) by the headman of Kaḍattirukkai and for a fresh grant of the two villages to the Brāhmaṇas.

Kaḍuṅgōṇ, the previous donor of the two villages, is described as having completely routed the Kaḷappālar, an act which is enumerated among the traditional achievements of Pāṇḍya kings next to their victory at the battle of Ālaṅ-gānam. The latter was evidently achieved by Neḍuṇḷeliyaṇ called *talai-yālaṅgāṇattu-chcheru-venṇa* distinguishing him from the other Neḍuṇḷeliyaṇs of Saṅgam fame. The Vēlvikkūḍi plates of Neḍuṇḷaḍaiyaṇ (*Ep. Ind.*, Vol. XVII, pp. 291 ff.) state that *Pāṇḍyādhirāja* Kaḍuṅgōṇ emerged [as a powerful king] after the political interregnum caused by Kaḷabhraṇ, the Kaliaraiṣaṇ, who was evidently the leader of the Kaḷappālar mentioned in this charter. It is apparently this Kaḍuṅgōṇ who is stated to have died in his residence at Kaḷudūr, though the circumstances under which he died are not known. Between Kaḍuṅgōṇ and Śaḍaiyaṇ Parāntakaṇ, the charter describes a group of kings among whose achievements only the successes in the battles at Idaiyārai and Venbaikkuḍi are mentioned. The battles of Karuvūr and Ānūr, where Śaḍaiyaṇ Parāntakaṇ and his son and successor Śrīmāra Śrīvallabha successively defeated the Kāḍava, are not known from any other source. Regarding the confederacy of the Chēras, Chōlas, Kūpakas and the Northerners, the larger Sinnamanur plates of Rājasimha (*SII*, Vol. III, pp. 441 ff.) are more specific in mentioning some members of the northern element, such as the Gaṅgas, Pallavas, Kāliṅgas, Māgaḍhas, etc., whom the king is stated to have encountered at Kuḍandai. The next statement made in our charter that Śrīvallabha killed the son of Amarvallāṇ at Kuḍandai seems to indicate that the place where the previous encounter with the confederacy took place was Kuḍandai itself and that the son of Amarvallāṇ was a member of the confederacy referred to above.

The mention of Varaguṇa as the son and successor of Śrīmāra Śrīvallabha and as continuing to rule on the occasion of the grant which is dated in the forty-fifth regnal year of Parāntaka Vīranārāyaṇa, the younger brother of the former, indicates that the reigns of the two brothers overlapped. The passive

role of a Śaiva devotee, in which Varaguna is described, reminds us of the reference to a Varaguna in two verses in the *Tiruchchirrambalakkōvaiyār* stated to have been composed by Mānikkavāchakar. The two Varagunas are most probably identical and thus the author of the said work may be considered to be a contemporary of this Varaguna. The defeat of an elder brother at the hands of Vīranārāyaṇaṇ at Sennilandai appears to suggest that there was a common enemy within the family opposed to both Varaguna and Vīranārāyaṇaṇ and that the latter was responsible for overthrowing him while the former devoted himself to the worship of Śiva. The common enemy is perhaps to be identified with Ugra or Khara mentioned as the opponent of Vīranārāyaṇaṇ in the Larger Sinnamanur plates. It is also not improbable that this Ugra was the Pāṇḍya prince supported by the Ceylonese. The other exploit of Vīranārāyaṇaṇ, viz. the subjugation of Vīratuṅga, is interesting, though the identity of the latter is not clear.

Another information supplied by the charter is Vīranārāyaṇaṇ's genealogy on his mother's side. His maternal grandfather Śrīkaṇṭha belonged to the Pottappi family and is described as *Maṇḍalaiyar-kōṇ* and as a son-in-law or sister's son of Mānābharanaṇ, the *Tonḍaiyar-kōṇ*. The Anbil plates of Sundara-chōla (*Ep. Ind.*, Vol. XV, pp. 44 ff.) mention one Śrīkaṇṭha as a predecessor of the Chōla king Vijayālaya. The identification of this Śrīkaṇṭha with the person of the same name mentioned in our charter is tempting. But Śrīkaṇṭha of our plates was a Pottappi-Chōla while the other Śrīkaṇṭha and his successors are not known to have belonged to the Pottappi family. On the other hand, it is possible that this Śrīkaṇṭha is identical with the Telugu-Chōla king of that name, who is known to us from the Madras Museum plates (*A. R. Ep.*, 1935-36, p. 56) and is supposed to have ruled about the middle of the ninth century A.D. In this connection, it may be mentioned that a Chōla prince named Kumārāṅkuśa is known to have been a feudatory of Pallava Nandivarman III, though his position in the genealogy of the Chōlas of Uṇṇaiyūr is not known. It is possible that Kumārāṅkuśa was also a Telugu-Chōla.

No. 13 received from the Government Museum, Madras, was discovered at Pāṇḍavarmaṅgalam in the Koilpatti Taluk of the Tirunelveli District, Madras. It belongs to the reign of Jaṭavarman Sundara-chōlapāṇḍya, the son and viceroy of Rājendra I (1012-43 A.D.). The set consists of three groups of plates, each of a different size. There is a ring hole; but no ring or seal is forthcoming. The plates are corroded. The letters are made up of closely engraved dots and a layer of the metal has peeled off at places. The plates have the shape of palm leaves and the writing on each plate is in two sections, one of them longer than the other.

The charter is dated in the tenth regnal year of Jaṭavarman Sundara-chōlapāṇḍya and mentions Pāṇḍamaṅgalam *alias* Pañchavanmādēvi-chaturvēdi-maṅgalam in Venḇaikkudī-nāḍu. Pāṇḍamaṅgalam is no doubt the same as Pāṇḍavarmaṅgalam where the record was found. Then the inscription gives a list of the Brāhmaṇa donees belonging to various places. The other details of the grant cannot be determined owing to the damaged nature of the inscription, the genuineness of which is doubtful. This is the only copper-plate charter of the Chōlapāṇḍya viceroys so far known.

INSCRIPTIONS ON STONE AND OTHER MATERIALS

No. 788 is a Prakrit inscription from Mathurā dated the 5th day of the first month of winter in the year 92, no doubt referable to the Kanishka or Śaka era and corresponding to 169-70 A.D. It seems to record the erection of a *stūpa* for a Buddhist monk who was a resident of the monastery called Vēṇḍavihāra, apparently situated at Mathurā. This record along with two others from the same locality has been published in *Ep. Ind.*, Vol. XXXIV, pp. 10 f.

The excavations at Nāgārjunikoṇḍa have brought to light a few more inscriptions (Nos. 77-84) of the Ikshvākus. A number of these epigraphs are engraved on memorial pillars and record the erection of *chhāyā-stambhas*, i.e., pillars bearing the representation of the person or persons in whose memory they were raised. Nos. 78, 79 and 84 belong to the reign of Ehavala Chāntamūla who was the son and successor of Vīrapurushadatta and whose latest date so far known is the regnal year 24 (*A. R. Ep.*, 1956-57, No. B 28). Of these,

Nos. 79 and 84, engraved on memorial pillars, are dated in the king's 13th and 8th regnal years respectively. No. 79 records the erection of the pillar in memory of *Mahāsēnāpati Kumāra Elī Ehavūladāsainnaka*, a step-brother of the Ikshvāku king. No. 78 refers to the construction of a shrine and a *sthala* (probably, an enclosed platform) for a deity and the creation of an *akshaya-nīvī* (permanent endowment) for their maintenance and reminds us of another inscription of the same king's reign speaking of the construction of a temple for the god Mahādēva Pushpabhadra and the erection of a *dhavaja-stambha* in front of it (*A. R. Ep.*, 1957-58, No. B 5).

The date of the said inscription is very important since it is quoted as the summer season of the cyclic year Vijaya and this reminds us of another Nāgārjunikoṇḍa inscription of the time of Virapurushadatta, which was published by Vogel with an inaccurate transcript and an unsatisfactory illustration (*Ep. Ind.*, Vol. XXI, pp. 63-64 and Plate facing p. 63). The year of the date of the inscription, during the rainy season of which it was engraved, was read by Vogel as *saṁvachhara vimśayam* (i.e., year 20) although it actually reads *saṁvachharam Vijayam* and offers the earliest instance of the use of the cyclic year in the dating of Indian epigraphs. The mention of Vijaya alone among the cyclic years in the said two records of the Ikshvākus is probably due to the fact that it was counted as the first year of Jupiter's 60-year cycle. The above two Ikshvāku records throw welcome light on the chronology of the Ikshvāku kings and the date of the Pallava conquest of Andhrāpatha. As we know that Virapurushadatta and Ehavala Chāntamūla ruled in the period between the middle of the third and that of the fourth century A.D., the year Vijaya falling in the former's reign corresponds to 273-74 A.D. and the same year falling in the latter's rule to 333-34 A.D. The seasons mentioned in the two records appear to preclude the possibility of the incision respectively in the earlier and later part of the same year. Since Ehavala Chāntamūla was succeeded by his son Rudrapurushadatta, who is known to have ruled upto his eleventh regnal year (cf. *Ep. Ind.*, Vol. XXXIII pp. 20 ff.), the Pallava conquest of the Krishna-Guntur region cannot probably be assigned to a date much earlier than the middle of the fourth century A.D. The inscriptions have been published in *Ep. Ind.*, Vol. XXXV, pp. 1 ff.

The excavations conducted by the Department of Archaeology, Andhra Pradesh, at Elēsvaram opposite Nāgārjunikoṇḍa, on the other bank of the river Kṛishṇā, have exposed to view numerous pillars in position, which are the only structural remains of what appear from the numerous *lingas* exposed along with them to have been Brahmanical temples. Some of the pillars at this site bear on their faces what look like pilgrims' names in characters assignable to the 7th century A.D. and later, similar to those found in the records at Śālihuṇḍām (*A. R. Ep.*, 1954-55, Nos. B 54, 57 and 61) in the Srikakulam District, Andhra Pradesh, and Sitābhiṇji (*JAHRS*, Vol. XIX, pp. 191 ff. and Plates) in the Keonjhar District, Orissa.

No. 160 was recently discovered on the pedestal of the huge Buddha image in Cave IV at Ajaṇṭā in the Aurangabad District of Bombay. Before the discovery of the present record, it was generally believed that the cave in question contained no epigraphic records and therefore its age was a subject of speculation. The epigraph states that the object on which the inscription was incised (i.e., the Buddha image) was the *dēya-dharma* (gift) of a person named Māthura who was the son of Abhayanandin and Skandavasū and belonged to the Kārvaṭīya *gōtra*. Māthura is further described as the *Vihārasvāmin*, 'the owner of the monastery'. The characters of the inscription closely resemble those of the epigraphs of the time of the Vākāṭaka king Harishēṇa in Cave XVI at Ajaṇṭā (*ASWI*, Vol. I, pp. 53, 128 ff. and Plate LVI) and of the Ghaṭōtkacha cave inscription (ibid., pp. 138 ff. and Plate IX) at the village of Jaṅglā about fifteen miles from Fardapur near Ajaṇṭā, which mentions king Dēvasēna of the same dynasty. It is, however, to be pointed out that the palaeography of our inscription is slightly later than that of the Vākāṭaka inscriptions. Since the Vākāṭaka kings Dēvasēna and Harishēṇa flourished about the second half of the fifth century A.D., our inscription may be assigned to the first half of the sixth century. The importance of the inscription lies in the welcome light it throws on the controversy about the age of Cave IV at Ajaṇṭā. The inscription has been published in *Ep. Ind.*, Vol. XXXIII, pp. 259 ff.

Nos. 742 and 743 are two fragmentary epigraphs inscribed on the same stone discovered recently while clearing the debris in the fort area at Chitorgadh.

They are in Sanskrit verse written in northern characters of about the first half of the 6th century A.D. and bear close resemblance to those of the Mandasor stone inscriptions of the Aulikara king Yaśōdharman Vishṇuvardhana, one of which is dated in 532 A.D. The object of both of our inscriptions appears to be to record certain pious deeds (probably the building of some shrines) of a person who was the governor (*Rājasthānīya*) of Daśapura and Madhyamā under a king of the Malwa-Rajasthan region. This person, whose name is lost, was the son of the merchant Vishṇudatta whose father's name appears to be Varāha. It may be recalled that an inscription of Yaśōdharman also mentions a certain Varāhadāsa of the Naigama family, a later member of the family being Abhayadatta who was a *Rājasthānīya* under the said king. The mention of Daśapura and Madhyamā (Madhyamikā) side by side in our record is interesting.

Among other records of the same age, No. 151 is a wooden seal with the Gajalakshmi emblem and a legend in Northern characters of about the sixth century A.D. It purports to belong to a guild of merchants of Dēvapuri. The seal is now in the possession of the Commissioner of the Patna Division, Bihar; but its original provenance is unknown.

Among the inscriptions copied from a private collection at Alipore, Calcutta, No. 135, which may be assigned to the 10th century A.D. on palaeographical grounds, speaks of the creation of an *akshaya-nīvi* (permanent endowment) of *Pu* (*Purāṇas*) 123 and *Ga* (*Gaṇḍaka*) 1 for the provision of burning incense apparently in a Buddhist establishment. No. 136 of the same collection, assignable to the same period on grounds of palaeography, mentions *Sthavira* Dharmamitra of Vaṅga-vishaya, who belonged to the *Mūlasarvāstivāda* *parishad*. Two other records of the same period copied from the same collection are Nos. 139 and 147 both mentioning a *Karaṇika-vipra* (i.e., a Brāhmaṇa clerk) named Bhadanta.

A later North Indian record is No. 153 from the temple of the goddess Tārāchandī about 3 miles to the south of Sāsārām or Sahasrām in the Shahabad District of Bihar. It is dated Wednesday, Jyēshṭha-ba. 3, V.S. 1225 (16th April 1169 A.D.), and belongs to a chief named *Mahānāyaka* Pratāpadhavalā. Besides the present inscription from Tārāchandī near Sāsārām, several other epigraphs of Pratāpadhavalā have been found in the Rohtasgarh area. These are the Tutlā or Tutrāhi Falls inscription (Bhandarkar's List No. 299) dated V.S. 1214, Jyēshṭha-ba. 4, Saturday (19th April, 1158 A.D.), the Phulwāriyā inscription (Bhandarkar's List, No. 338) dated V.S. 1225, Vaiśākha-ba. 21, Thursday (27th March, 1169 A.D.), and the Tilothu inscription (Bhandarkar's List, No. 1759) bearing no date. In the present record Pratāpadhavalā is represented as declaring to his descendants and others that the Brāhmaṇas of Suvarṇahala obtained from one Dēū, who was a servant of the king Vijayachandra of Gādhinagara or Kānyakubja (i.e., modern Kanauj), an illegal grant (*ku-tāmra*) in respect of the villages of Kalahaṇḍi and Vaḍayilā by fraud after having bribed Dēū, that no credit should be given to the said grant since not even an iota of land in the villages near about Kalahaṇḍi really belonged to the above Brāhmaṇas and that his descendants should therefore know this fact and levy whatever was due from the two villages as *bhāga* and *bhōga*. The original of the document, now found copied on the rock, was signed by *Mahārājaputra* Śatrughna who was probably a son of Pratāpadhavalā. The chief, who was probably a feudatory of the Gāhaḍavāla monarch Vijayachandra, had his capital at Jāpila which is modern Japlā (also called Japlā-Dināra), a railway station on the Gomoh-Dehri-on-Sone line of the Eastern Railway, 25 miles from Dehri-on-Sone. The epigraph was originally published in *JAOS*, Vol. VI, p. 548, and has been re-edited in *Ep. Ind.*, Vol. XXXIV, pp. 23 ff.

The earliest among the records of the Chālukyas of Bādāmi is No. 26 from Virāreddipalle in the Anantapur District, which belongs to Vinayāditya Satyāśraya and is dated in his 10th regnal year (691 A.D.). His grandson Vikramāditya II Satyāśraya is represented by a damaged inscription (No. 16) from Chandana in the same District. Nos. 15 and 17, also from Chandana, and No. 23, from Peddapēṭa in the same District, belong to the reign of Kīrtivarman II. Of these, No. 17, which is in Kannāḍa, refers to the king as *Vikramāditya-Satyāśraya-śrī-prithivīvallabha-mahārājādhirāja-paramēśvara-Kīrtivarma-bhaṭāra*. Considering the South Indian custom of mentioning the father's name along with personal names, the passage no doubt indicates that Kīrtivarman was the son of Vikramāditya. Another instance in which the father and son are mentioned

in a compound of this kind is furnished by an inscription from Pattadakal in which Vijayāditya-Vikramāditya, i.e., Vikramāditya (II), the son of Vijayāditya, figures as the donor (*Ind. Ant.*, Vol. X, p. 165). In No. 15 in Telugu, however, the king is introduced as *Vijayāditya-Satyāśraya-prithuvīvallabha-mahārājādhirāja-paramēśvara-bhaṭārāla-Kattirāju*. Here the name Kattirāju no doubt stands for Kīrtirāja or Kīrtivarman, though his relationship with Vijayāditya, as we know, is that of a grandson and not of a son. If the name Vijayāditya used in the record is not a mistake for Vikramāditya, the expression *bhaṭārāla* used with the sixth case-ending has possibly to be understood in the sense of 'belonging to the family of'. The name Kattirāju applied here to Kīrtivarman II may be compared with the names Katti-arasa used for Kīrtivarman I in his Godachi plates (*Ep. Ind.*, Vol. XXVIII, pp. 59 ff.) and Kattiyara identified with Kīrtivarman II in an inscription from Didgūr (*ibid.*, Vol. XXXIII, p. 309 ff.). The epigraph under discussion bears at its top the figure of a boar, the ensign of the Chālukyas, while No. 17 bears the figure of an elephant facing right which was probably the emblem of the feudatory.

A noteworthy fact revealed by these records is the continued sway of the Bāṇas over this tract for four generations as the feudatories of the Western Chālukyas. The area held by the Bāṇas is referred to as Vaṅganūr-nādu in No. 26, Gaṅga-Rēnādu in No. 15 and Suramara-vishaya in No. 17; but, strangely enough, the name of the contemporary Bāṇa feudatory is not mentioned in any of these records. A chief named Chōli-Mutturāju, who probably belonged to the Rēnāṇṭi-Chōla family, figures in No. 15 as the donor of some land in Cheñjōṇa, i.e., the present Chandana, mentioned in the Kannaḍa record of Kīrtivarman II (No. 17) as being governed by Dharanappan, son of Irigaṅga of Tagadūr-nādu. The main purport of the inscriptions is to record some gifts of land.

No. 131 near the temple of Narasimha on the fortified hill at Zafargadh in the Warangal Taluk (Warangal District, Andhra Pradesh) is in the Kannaḍa language and characters. The epigraph commences with the expression *Vīlāsita... Rāshṭrakūṭa-[sat]kula-tīlaka* and eulogises a king of the Rāshṭrakūṭa family. It mentions a certain Śaṅkaragaṇḍa and refers to the establishment of a village and to the consecration of a deity therein. The record may be assigned on palaeographical grounds to about the 9th century A.D. A Śaṅkaragaṇḍa figures as a feudatory of Rāshṭrakūṭa Kannaradēva (Krishṇa III) in a record (*A. R. Ep.*, 1955-56, No. B 200) of 964 A.D. from Uppina-Betagēri in the Raichur District, Mysore. No. 565 from Khanḍebāgūr, Dharwar District, mentions another chief of the same name who was governing Banavāsi-12,000 in 924 A.D. as a feudatory of Indra III.

No. 558 from Kachavi, Hirekerur Taluk, Dharwar District, belonging to the reign of king Dhōra (i.e., Rāshṭrakūṭa Dhruva) introduces his subordinate Māra as governing the Banavāsi-12,000 division and registers a gift of the tax on ghee to the goddess Māriabbe of Kachchavi. Appāvinēti is referred to as the senior queen of Māra and Kattiyara as his son from her. Māra and his wife are already known from an undated record from Sidēnūr not far from Kachavi (*A. R. Ep.*, 1935-36, B. K. No. 96), which, without mentioning this relationship, states that Mārakkarasa, i.e., Māra of the Kachavi inscription, was governing Banavāsi while Binetiabbe (i.e., Appāvinēti) was administering the town (*ūr*). The record is published in the *Prog. Rep. Kannaḍa Res. Inst.*, 1953-57, p. 65, No. 1.

No. 582 from Mēdūr, Dharwar District, is a record of Jagattuṅga Prabhūta-varsha (i.e., Gōvinda III) who is referred to as the grandson of Akālavarsha. It introduces the king's feudatory Rājāditya referred to as *Paramēśvara-niyōgi* and *Satya-Chalukki* and the governor of Banavāsi-12,000. The boar emblem prominently shown above his record speaks of his descent from the Chālukya family which had the Varāha crest. Another record of the same king, from Sāvīkēri in the Hangal Taluk (*A. R. Ep.*, 1947-48, No. B 227) refers probably to the same Rājāditya as the Śaluki governor of Banavāsi. A copper-plate grant of Rāshṭrakūṭa Krishṇa III from Hirekōgilūr (*MAE*, 1935, pp. 117 ff.), dated 955 A.D., refers to Nanni-Chaluki Rājāditya of the Chālukya family as his feudatory and as the great-grandson of his namesake Rājāditya. The latter may be identical with Rājāditya of the Mēdūr epigraph. The Hirekōgilūr charter also bears the emblem of the boar on its ring. It may be remarked here incidentally

that a record (*A. R. Ep.*, 1952-53, No. B 290), from Nayakallu, Kurnool District, Andhra Pradesh, mentions Nanni-Saṅkū Rāchamalla as a subordinate of Kṛṣṇa III.

No. 530 from Anaji, Dharwar District, refers to Lōkaṭe as the governor of Banavāsi and registers the gift of a garden to a temple by Amōghavarsha. The donor is obviously a Rāshtrakūṭa king named Amōghavarsha. One Lōkaṭe is known from some records as governing Banavāsi during the period 896-902 A.D. as a feudatory of Akālavarsha Kṛṣṇa II, who ruled in 878-913 A.D. (*A. R. Ep.*, 1943-44, B. K. No. 31 ; 1945-46, No. B 285). If Lōkaṭe of our inscription is identified with this Lōkaṭe, Amōghavarsha of the record under review would appear to be a title of Kṛṣṇa II (cf. *Ep. Ind.*, Vol. XXVI, p. 60), although he might have as well begun his career during the reign of his father Amōghavarsha I.

Five hero-stones (Nos. 535-39) from Aralikatti, Dharwar District, record the death of certain heroes in a cattle raid. Of these, Nos. 536-37 refer to king Gōvinda (Rāshtrakūṭa Gōvinda IV) and Nos. 536 and 538 are dated Śaka 852, Vikṛita, corresponding to 930 A.D. All these records refer to Māchiyarasa of the Mātūra family as governing Banavāsi. The earliest date of this chief so far known was 939 A.D. (*Ep. Ind.*, Vol. XI, pp. 4-5) ; but the records under review push it back by 9 years.

A hero-stone (No. 540) from Bhairavanapāda in the same District mentions the chief Gōvindara as governor of Banavāsi under Kannaradēva, i.e. Rāshtrakūṭa Kṛṣṇa III. This chief is already known to us from two other records from Dēvīhosūr (*Ep. Ind.*, Vol. XVI, pp. 285-286) and Nīṭpalli (*A. R. Ep.*, 1934-35, B. K. No. 60), in both of which his name occurs as Garvindara. It is interesting to note that our inscription commences from the bottom panel and concludes in the top panel unlike the other records running from top to bottom.

No. 195 is engraved on three sides of a pillar lying near a tank in the locality called Bahādurpur in the vicinity of Kandhār, headquarters of the Taluk of that name in the Nanded District, Bombay. The language of the inscription, which is incomplete and bears no date, is Sanskrit and it is written in the Northern characters of about the 10th century A.D. It refers to the Rāshtrakūṭa family of Mālkheḍ and mentions the rulers Dantidurga and Kṛṣṇa I, the account of the later members of the family having broken away. The record registers the grant of various endowments in *drammas* for the worship of and offerings to such deities as Kālapriya, Kṛṣṇeśvara, Vaṅkēśvara and Gōjjiga-Sōmanātha. It may be noted that the Rāshtrakūṭa king Kṛṣṇa III (939-67 A.D.), during his campaign in the Tamil country, camped at Mēlpāḍi in the Chittoor Taluk of the Chittoor District and arranged for the construction of the temples for Kālapriya, Kṛṣṇeśvara, etc. (*Ep. Ind.*, Vol. IV, p. 281). We may therefore surmise that the inscription belongs to the reign of the said Rāshtrakūṭa king. Kṛṣṇa III was sometimes called Kandhara or Kandhāra and is described in one inscription as *Kandhārapuravar-ādhiśvara* (cf. *Bom. Gaz.*, Vol. I, Part ii, pp. 419, 508, 556 ; *JBBRAS*, Vol. X, p. 241). Having no knowledge of the existence of a city called Kandhāra, Fleet was not inclined to attach any importance to the epithet *Kandhārapuravar-ādhiśvara* (*Bomb. Gaz.*, op. cit., p. 384, note 4). But it seems that Kandhārapura was a secondary capital of Kṛṣṇa III and that it is the same as modern Kandhār, near the findspot of the present record, which is 32 miles to the south of Nāndēḍ and about a hundred miles to the north of Mālkheḍ (Mānyakhēṭa), the principal capital of the Rāshtrakūṭas. The inscription has been published in *Ep. Ind.*, Vol. XXXV, pp. 105 ff.

Nos. 655 and 659 from the Kolar District, Mysore, belong to Iriva (Eriva)-Nolamba who may be identified on palaeographical grounds with Dilīparasa of the Nolamba family. No. 659, engraved on a stone set up in the bed of a tank, registers a grant of *bittukaṭṭe*, probably the same as *bittuvaṭṭa* which occurs in records of this period and has been interpreted as a portion of the produce derived from the lands irrigated by tanks, which was granted to the person who built the tanks or repaired them (*MAR*, 1941, p. 172).

No. 125 in Kannada from Nārāyanagiri, Warangal District, Andhra Pradesh, is dated Śaka 928 (1006 A.D.), Parābhava, and refers to king Guṇagarasa who claims descent from Satyāśraya-kula and bears the epithets *Rājavidyādhara*, *Tungaveḍaṅga* and *Ekkalasāhasa*. It records the consecration of the deity Malikārjuna by an officer of the king. The inscription is engraved twice, once at

the top and again at the bottom of the sculptured panel containing figures of a *linga* (probably Mālikārjuna referred to in the epigraph), bull (Nandi), etc. cut in relief on the rock. On the date of the record, viz. Śaka 928, Iṣivabedaṅga Satyāśraya was the ruler of this region. Indeed a record of Iṣivabedaṅga himself, dated Śaka 929, has been found at Puṇyavōlu, not far from Nārāyaṇagiri (*A. R. Ep.*, 1957-58, No. B 40). Considering the proximity of dates of these two records and their provenance, it is tempting to identify the chief mentioned in our record with Iṣivabedaṅga Satyāśraya of the Puṇyavōlu record.

No. 710 from Navali, Lingsugur Taluk, Raichur District, refers to *Kumāra* Gajakēśari Jayasimha, the brother of Vikramāditya V, as the governor of Eḍa-dore, obviously when the latter was still ruling. The record furnishes the latest date for Vikramāditya V, viz. Śaka 936, Ānanda, Vaiśākha śu. 3, Monday, corresponding to the 5th April 1014 A.D. The epigraph records a grant of land by Jōgaśiv-āchārya of Karaḍikal for worship of the foot-prints (*pādukā*) of the king's preceptor who had become one with Śiva (i.e. died) at the Navile *tīrtha-sthāna*. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 164 ff.

No. 714 also from Navali, dated Śaka 989 in the reign of Sōmēśvara I, introduces the king's feudatory Mārapermāladēva who bears, among others, the epithets *Rājādhirājabalāṅgonda* (i.e. one who conquered the armies of Rājādhirāja) and *Rājādhirāja[śira]chchhēda* The Chōla records refer to Rājādhirāja's death in his encounter with Sōmēśvara, but are silent about the person who actually killed the Chōla monarch. Our inscription suggests that Mārapermāla was responsible for killing Rājādhirāja who is referred to as *āṇaimērruṇṇinādēva* in the Chōla inscriptions. It also introduces Nāgavarmarasa of the Kadamba family as a feudatory of the Chālukya king. Nos. 711 and 712 from the same place mention Būtarasa and Mādhavattiarasa, also of the Kadamba family, as father and son, the former as a subordinate of Vikramāditya VI in the Chālukya-Vikrama year 44 (1120 A.D.) and the latter as a feudatory of Bhūlōkamalla in his 10th regnal year (1135 A.D.). Yet another chief of the Kadamba family was Siṅgarasa figuring in Nos. 687-88 from Halkāvāṭigi as a feudatory of Tribhuvanamalla, i.e. Vikramāditya VI. All these chiefs claim their descent from the Kadambas of Banavāsi as indicated by their characteristic epithet *Banavāsipuravar-ādhiśvara* and it is interesting to note that this collateral branch of the Kadambas (or Kaḍambas, as they are referred to in these records) had migrated so far north as the Raichur District.

A number of records of Sōmēśvara I and his successors from the Nanded District, Bombay, furnish some interesting information regarding the members of Vāji-kula and Vahni-kula, who figure as feudatories of these kings. In No. 193 from Taḍkhel, *Danḍanāyaka* Nāgavarman of Vāji-kula, who is credited with victory over Malla, the lord of the Vindhyas, as well as a Sēvuna chief whose name is not given, was the recipient of a royal gift of the village of Taḍakal in Sakkarage-80 on the occasion of his marriage. The chief is stated to have consecrated the deities Nārāyaṇa, Āditya, Aichēśvara, Nāgēśvara, Bhairava and Mallikārjuna respectively after the names of his father, mother, father's younger brother, himself, his son and younger sister. He is further said to have established a Sarasvatī-maṇṭapa (probably, a temple) also called a *dēvālaya*, in honour of his wife. Another member of this family was *Danḍanāyaka* Kālimayya figuring in No. 194 as a donor to a *jinālaya* in the reign of Bhuvanaikamalla (Sōmēśvara II) in Śaka 993.

Among the records of Vikramāditya VI, Nos. 184 and 187 introduce *Mahāmaṇḍalēśvara* Karkkarasa of Vahni-kula as the builder of a number of temples. One of these was a shrine of Sōmēśvara which received grants from Kalichōr-arasa according to No. 188 and Madanakarnarasa according to No. 191. Both these chiefs were feudatories of Vikramāditya VI. Ereyamarasa, along with Rebbaladēvi whose relationship to the chief is not known, figures in No. 183 as a donor of land to a school (*śālā*) in the Chālukya-Vikrama year 26 (1102 A.D.). The same chief also figures in No. 185 as the governor of the Two-thousand division under Bhūlōkamalla Sōmēśvara (III) in 1130 A.D. and in No. 180 as a donor to the temple of Kēśavadēva installed by Veṇṇamayya-nāyaka in the Bhūlōkamalla year 13 (1138 A.D.), i.e. the last year of the reign of Sōmēśvara III. Veṇṇamayya's father Gōvindarasa and brother Sōvarasa are mentioned in No. 179, dated 1134 A.D., in which the latter figures as the donor of some gifts to the temple of Kēśavadēva installed by his brother Veṇṇamayya. Of the other

officers figuring in Bhūlōkamalla's records, mention may be made of *Anesā-hiṇi-verggade Mahāmaṇḍalēśvara* Hemmādiyarasa who remitted the *Bannigeterē* of the villages of Ālūru and Nāyigāve in favour of the temple of Sōmanātha for the merit of his parents Būcharasa and Māliyabbarasi (No. 185), of *Samastatantr-ādhishtāyaka Mahāpradhāna* Śrīdharayya who held the *Sāmantika* (i.e. chiefship) of Avaravādi-700 (No. 186) and may probably be identified with the *Mahāpradhāna Maneverggade Tantrāpālād-adhishtāyaka*, who, according to No. 192, served under Bhūlōkamalla's successor Jagadēkamalla in 1148 A.D., but whose name is lost.

No. 182 in Sanskrit verse is on a sculptured pillar lying near a dilapidated temple of Śiva in the village of Hoṭṭal in the Deglur Taluk of the Nanded District, Bombay. It bears no date but is written in Southern Nāgarī characters of the 11th century A.D. The record belongs to the time of the Chālukya king Sōmēśvara I or II and gives the genealogy of the Vahni family which, as we have seen from Nos. 184 and 187 above, was subordinate to the Chālukyas of Kalyāṇa. The rulers of the said family had a Vaiśya friend named Siddhugi who built the temple of Siddhēśvara at Kalyāṇa and the king made a grant in its favour in the presence of his preceptor Chandrarāśi. The grant consisted of a *nishka* and a *dramma* from each of a thousand villages. This inscription has been published in *Ep. Ind.*, Vol. XXXV, pp. 159 ff.

Of the half a dozen records of the Sindas of Beḷagutti copied in the Hirekerur Taluk, Dharwar District, No. 571 from Koḍamaggi refers to the rule of Īśvaradēva in Śaka 1080 (1158 A.D.) which is the earliest date yet known for the chief, while No. 590 from Niḍanēgila, dated 7 years later in Śaka 1087 (1165 A.D.), enumerates the various divisions which the chief was administering under Kalachuri Sōmēśvara. These divisions are: Māsavūr-12, Eḍevatta-70, Nariyaḷige-40 in Banavāsi-nāḍu; Male-70 and Muduvara-30 in Sāntaḷige-1,000; Hoḷalūr-12 in Mandali-nāḍu; Maṇujavolalu-12, Koḷḷiga-70, Arakeṛe-12, Brānti-[30], Kundūru-70, 56-bādas, Attigere-12 and Paḍugalu-12 in Noṇambavādi-nāḍu; and Bala-70 and Kaḷakaṭṭi-12 in Asandi-nāḍu. A fragmentary record (No. 578) of the same family from Mēdūr seems to mention Ayyaṇa, an as yet unknown earlier member of this family, as a feudatory of Chālukya Sōmēśvara I.

No. 608 from Yemmiganūr, Dharwar District, dated in the 10th regnal year (1176 A.D.) of Rāyamurāri Sōvidēva of the Kalachurya dynasty records that Sōvi-setṭi, son of the merchant Bommi-setṭi of Kōṇaṅgēri, was proceeding towards the north in connection with his business when robbers (*kākaḷḷaru*) fell upon him and killed him near a field at Aṇṇigere. The disturbed condition that prevailed in that region during this period, of which perhaps the above incident was an offshoot, is revealed by the existence of some hero-stone inscriptions in the area, which refer to clashes among the Kalachuryas, Hoysaḷas and the Yādavas.

No. 170 comes from Koprād, Thana District, Bombay, and is now deposited in the Prince of Wales Museum, Bombay. It refers itself to the reign of *Praudhapratāpachakravartin* Rāmachandra, i.e. the Yādava king Rāmachandra of Dēvagiri. The inscription is dated in Śaka 12[19], Hēmalambi, Phālguna ba. 1, Friday (28th February 1298 A.D.), and seems to register a grant of money to a *miṣigiti* (mosque). The donation was made at the instance of *Sakalasainyādhipati Sarvādhikārin Mahāmaṇḍalēśvara* Kanhāradēva, who is probably the same as Kṛishṇadēva governing Karban as Rāmachandra's subordinate in 1289 A.D. (*Bom. Gaz.*, Vol. I, Pt. II, pp. 529-30). In 1294 A.D. Alāuddīn Khaljī attacked Dēvagiri and defeated Rāmachandra whereupon the latter became a feudatory of the Sultān of Delhi. It is said that in 1306 A.D. Alāuddīn's forces took Rāmachandra to Delhi where he offered his allegiance again to the Sultān who gave a few districts to be added to the Yādava ruler's kingdom and also gave him the district of Nausārī in Gujarat as a personal estate (*ibid.*, p. 532). It is interesting in this connection to note that No. 280 from Nausārī is dated V.S. 1359, Plavaṅga, Jyēshṭha-ba. 6, Monday (6th May 1303 A.D.) and refers itself to the reign of king Rāmādēva (Rāmachandra) stationed at Dēvagiri. The date of this inscription suggests the inclusion of Nausārī in Rāmachandra's dominions at an earlier date. The inscription also speaks of Karnaḍadēva who seems to be mentioned as the governor of Nausārīkā (i.e. Nava-sārīkā or Nausārī). It is difficult to say whether Karna of this record is identical

with *Kṛishṇa* or *Kanhāra* mentioned in the other records referred to above, though there are instances of the name *Kanhāra* being re-Sanskritised as *Karṇa* (cf. *Ep. Ind.*, Vol. XXVIII, p. 314 and note 4). For this inscription, see *Ep. Ind.*, Vol. XXXV, pp. 50 ff.

No. 197 is a fragmentary record from Ardhāpur in the Nanded Taluk, Nanded District. The slab was dug out from a field by the farmers while ploughing a field. Unfortunately no trace of the lost part of the inscription was available even after a thorough search. The fragmentary slab has now been transferred to the Gōdātīr Historical and Literary Research Society, Nanded. The epigraph, the preservation of which is unsatisfactory, is in Sanskrit verse and in the Southern Nāgarī characters of about the 12th century A.D. The names of two rulers belonging to the Raṭṭa or Rāshtrakūṭa family can be satisfactorily read and they are Vikramārka and his son Ballāla who is described as a devotee of śrī-Nāgēśa. The slab bears the figures of the *Sivalinga* and a cow with a calf at the top. The inscription has been published along with No. 195 noticed above in *Ep. Ind.*, Vol. XXXV, pp. 105 ff.

The Eastern Chālukya record (No. 112) from Gōpālapaṭṇam, Visakhapatnam District, Andhra Pradesh, is dated in the 35th regnal year of Sarvalōkāśraya Viṣṇuvardhana-mahārāja. While the main record refers to the provision of 50 sheep made for a lamp in the temple of Pattīśvara-mahādēva, a postscript engraved on the threshold of the doorway of the temple mentions five lakhs both in words and numerals, though the real implication of the number is uncertain. Considering the palaeography of the record and the reference to the regnal year of Viṣṇuvardhana, the record may be assigned to Rājarāja I (1022-63 A.D.) who was also known as Viṣṇuvardhana.

Among the Eastern Gaṅga records copied from the Bhimlipatnam Taluk, Visakhapatnam District, No. 110 from Rāvāḍa is worthy of note in that it is written in the Tamil language and alphabet. It records a gift of 5 *māḍai* of gold towards the maintenance of a lamp by Uttamagaṅga Dharmasēṭṭi, a merchant of Malai-maṇḍalam, among others, in the 65th regnal year (1142 A.D.) of king Anantavarmadēva (i.e. Chōḍagaṅga). Another inscription (*A. R. Ep.*, 1909, No. 98) also in Tamil, dated Śaka 1172 (1250-51 A.D.) in the 15th year of the reign of king Vira-Narasīṅgadēva (i.e. Narasīṃha I), records the construction of a Śanivāra-maṇḍapa for the god Karumāṇikka-Ālvār at Viśākhapaṭṭinam, otherwise called Kulōttuṅgaśolapaṭṭinam, by Kaṇḍaṇ Chandiraiya-śēṭṭi yār from Pandalāyini-kkollam. This Pandalāyini-kkollam is the same as Kollam or Kōyilāṇḍi (cf. *SII*, Vol. VII, Nos. 162 and 165) in the Kurumbaranad Taluk of the former Malabar District. The contact of the merchants of the west coast with this area can thus be traced to a date earlier than that suggested by other Tamil inscriptions discovered in this area (*ibid.*, Vol. IV, Nos. 1227, 1246, 1285 and 1338; Vol. VI, Nos. 1144, 1214 and 1215).

Nos. 108-09, from Kanumēṭṭa in the Bhimlipatnam Taluk, record the gifts made to the god Jaṭēśvaradēva of Kanumēṭṭi by the chiefs Rēchana-pradhāni and Dāmana-pradhāni, the latter bearing the epithets *Rājachintāmaṇi* and *Gaṅga-brahmamārāya*. The first of the two records is dated in Śaka 1078 while the date in the other, which is palaeographically attributable to the same period, is lost. The name Jaṭēśvara, it may be pointed out, was probably a name of Anantavarman Madhu-Kāmārṇava (1147-57 A.D.) who may have been named after the said god and to whose reign both the records may be attributed.

The earliest among the Kākatiya inscriptions is No. 118 engraved on a boulder at Komarapalli, a suburb of Hanumakoṇḍa. The record, written in Telugu, is dated Śaka 1001 (1079 A.D.), Siddhārthin, and states that *Vikramachakrin Mahāmaṇḍalēśvara* Bēta granted some land, free from all taxes, to the gods *Prōlēśvara* and *Bētēśvara* for a perpetual lamp. The first deity was apparently named after *Prōla* who was the father of Bēta II and the son of Bēta I (cf. *A. R. Ep.*, 1957-58, p. 4.).

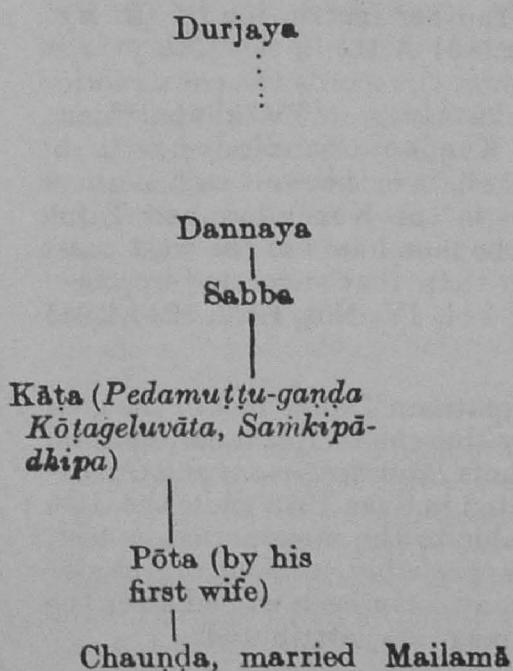
No. 95 from Manthani mentions Guṇḍarāja as the feudatory of the Western Chālukya king Bhūlōkamalla. This Guṇḍarāja is no doubt identical with Manthanya-Guṇḍa mentioned in the Hanumakoṇḍa (*Hyd. Arch. Ser.*, No. 13, Part II, p. 8), Palampet (*ibid.*, No. 3) and Gaṇapēśvara (*Ep. Ind.*, Vol. III, pp. 82 ff.) inscriptions as the lord of Mantrakūṭa (i.e. Manthani) and as one who was killed by Kākati *Prōla* II.

No. 100, also from Manthani, bears the date Śaka 1121 (1199 A.D.) and records a number of transactions by Añchanārya, Mañchanārya or Mañchi-bhaṭṭō-pādhyāya, the priest of Kākatiya Gaṇapati. Besides mentioning Allumprōlarāja as the governor of Chernūridēśa, the record also mentions Mallikārjuna and his brother Kēśava-sūri and son Gōpāla-sūri. The lower portion of the record having broken away, the exact relationship of Mañchanārya with the above persons cannot be satisfactorily established though he appears to have been a son of Kēśava-sūri, the younger brother of Mallikārjuna. This Mallikārjuna is apparently identical with his namesake of the Gayā inscription (*A.R. Ep.*, 1957-58, No. B 132) wherein he is referred to as the preceptor of Pratāparudra I. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 61 ff.

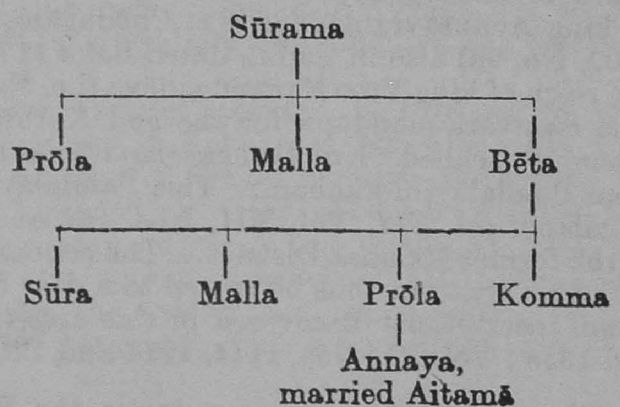
No. 102 is a fragmentary record from Sundella, Karimnagar District, dated Piṅgala, Chaitra śu. 8, Friday, regularly corresponding to the 28th March 1197 A.D. It mentions king Mahādēvā, no dated record of whose reign is so far known, although he seems to have ruled for a few years (c. 1195-99 A.D.) between the reigns of his elder brother Rudra or Pratāparudra I and his son Gaṇapati. Another fragmentary record of Mahādēvā's reign in the Warangal fort has been reviewed in *A. R. Ep.*, 1957-58, pp. 4-5, No. B 26.

No. 86 from Kaṭukūru, Karimnagar District, engraved elegantly on the four polished faces of a black basalt pillar, records the consecration of the temples of Annēśvara, Aitēśvara and Mallikārjuna by Mailamā, wife of Chaṇḍapa of the Malyāla family, named after her parents Annaya and Aitamā and after herself respectively. It is stated that under orders of king Gaṇapati, Chaṇḍapa went out on a campaign of conquest towards the southern region against the Chōlas whom he defeated. The inscription in Sanskrit verse gives an account of the ancestry of Chaṇḍapa and of his wife who was born of the Viriyāla family. The Koṇḍi-parti inscriptions (*A. R. Ep.*, 1957-58, p. 6, Nos. B 37-38) of the chiefs Chaṇḍa and Kāṭa attribute their origin to Durjaya. The relationship between the two families, as described in the record under review, is as shown below :

Malyāla family



Viriyāla family



No. 94, from Khammamalle in the same District, refers to Rājaguru Viśvēśvaraśiv-āchārya as the establisher of a *maṭha* in the name of the god Viśvanātha for whom he built a temple at Chandravelli and endowed the same with money for its upkeep and the worship of the deity. These facts are corroborated by the Malkāpuram inscription of Viśvēśvaraśambhu (*SII*, Vol. X, No. 395). No. 89 from Kālēśvaram, Karimnagar District, belongs to the reign of Gaṇapati and records the consecration of the god Vimalēśvara by the Rājaguru who is referred to as the son of Dharmaśiva. There is no doubt that the Rājaguru, whose name is lost in this record, was the celebrated Viśvēśvaraśiva or śambhu, represented in the Malkāpuram inscription as the son (i.e. disciple) of Dharma-

śambhu or śiva. The inscription gives a list of grants made to the deity by Buddhaya, who was the son of Rudra and the chief of Chernūru, and Mayidēva, the chief of Rāpūru. A certain Sōma-bhaṭṭa, son of Bṛihaspati, claims the authorship of three verses in praise of Śiva at the end of the record.

Nos. 128 and 129, from Urusu near Warangal, are engraved on a rock well-protected from exposure and view. They are in Sanskrit, the first in Telugu characters and the second in Nāgarī. The inscriptions contain each a work of a poet named Narasimha called a *rishi* in one record and a *maharshi* in the other. He is no doubt identical with the poet Nrisimha already known from four short inscriptions from the same area (*A. R. Ep.*, 1957-58, p. 7), in which he claims to have been the author of a commentary on the *Rigvēda* and of works like the *Kākatīyacharita*. It is not unlikely that the author of the Siddhēśvaruniguṭṭa inscription (*A. R. Ep.*, 1957-58, p. 6 No. B 36), which contains a beautiful but incomplete *kāvya* on the description of the Andhra country and the city of Ekaśilā in it, was also a work of the same poet.

No. 128 is a poem containing 62 verses in *Sārdūlavikrīḍita* and gives a graphic account of the love, separation and marriage of a Siddha couple. Two stanzas are quoted below from the poem in order to illustrate the poet's style.

Verse 19 :

Sārtham chētanayā samasta-jagatām=astam gatō bhānumān
vyāmōhēna samam tamāmsi paritaḥ kāshṭāḥ padam chakrivē [|]*
vāmaiḥ kāmuka-lōchanais=saha tatas=tārā-gaṇāḥ pusphurūḥ
Kaṁdarpa-jvalanēna sākam=udayaṁ yātaḥ kalānām nidhiḥ [|]*

Verse 28 :

Tishṭhaty=uchchalati prayāti punar=apy=āyāti sambhāshatē
tūshṇīm bhāvam=upaiti paśyati diśaḥ sammīlayaty=akshinī [|]*
udbhrāmyaty=adhikam dadhāti cha dhritim nischēshṭatē chēshṭatē
hā kashṭam madanēna dārunataram kim kim na sā kāryatē [|]*

No. 129 in Nāgarī is a work entitled *Yōga*... In this record, Narasimha calls himself the son of *Rājaguru Viśvēśvara*. This *Rājaguru Viśvēśvara* is possibly identical with Gaṇapati's preceptor Viśvēśvara referred to above.

A certain Narasimha figures as the author of a dramatic work called *Kādambarī-nāṭaka* wherein he represents himself as one of the sons of the poet Gaṅgādhara (*Kākatīyasaṁchika*, p. 81). In her *Madhurāvijayam*, Gaṅgādēvī, the queen of Kumāra Kampana, praises Gaṅgādhara among others, while paying homage to the poets of the past. This Gaṅgādhara may have been the father of Narasimha who was the author of the *Kādambarī-nāṭaka*. But his relation with the author of the inscriptions discussed above is uncertain.

No. 682 from Ānegondī, dated Śaka 1304 (*chandra-anala-nabha-vēda*), Rudhirōdgārin, is in Sanskrit and seems to state that Kampa-bhūpa, son of Harihara (*Harihar-ātmaja*), had a path made to the Tuṅgabhadra. The cyclic year given in the record corresponds to Śaka 1305 (1383-84 A.D.). We know that Kampana or Kumāra-Kampa was a younger brother of Harihara II, during whose reign our record was incised. The expression *Harihar-ātmaja* in our record may therefore be a mistake for *Harihar-ānuja*. In that case, this is the latest known date for Kampa, although it is not impossible that Harihara II had also a son named Kampa.

No. 90 from Kālēśvaram, dated Śaka 1319, Īśvara, 1st day of the year, Wednesday, corresponding to the 28th February 1397 A.D., states in a verse in *Sārdūlavikrīḍita* that Dēvarāya, the son of Harihara, performed the *tulāpurusha* on the occasion of his *digvijaya*. It was obviously under orders of his father Harihara that prince Dēvarāya undertook this campaign of conquest. The *Velugōtivārivaṁśāvali* alludes to a number of clashes of the Velamas, who sided with the Bahmanī Sultāns, with the Vijayanagara kings (*Further Sources of*

Vijayanagara History, Vol. I, pp. 82-83). The Pānugallu inscription (cf. op. cit., Vol. II, pp. 38-39), dated 6 months later than this record, refers to the capture of the fort of Pānuṅgal by Immaḍi Bukka, assisted by his son Ananta.

No. 116 from Pālampet, engraved in Nāgarī, Telugu and Grantha, mentions Vibhūti Gauraya of Māchirājupalli in Orugallu as a devotee of the *Paṇḍitārādhyā*, i.e. the celebrated Śaiva teacher Mallikārjuna-*paṇḍitārādhyā*. An incomplete version of this inscription exists in the Thousand-pillared temple at Hanumakoṇḍa (*A. R. Ep.*, 1957-58, No. B 26). A linear sketch of the said devotee is engraved in the centre of the slab bearing our inscription. Similar inscriptions found at Musalimaḍugu and Pānem (Kurnool District) and Banavāsi (North Kanara District) give the same contents in different scripts including the regional one (*A. R. Ep.*, 1926, p. 116 ; 1935-36, B. K. No. 128).

A number of inscriptions engraved on the walls of the Lakshmīchennakēśava and Śiva temples at Yādiki, Anantapur District, record transactions related to the lending of money either by the temple authorities or by private individuals. Some of them are of the nature of receipts for sums repaid with interest, while others are deeds cancelling the originals which were tampered with or were otherwise found incorrect.

The Nēminātha temple at Ukhlād, Parbhani District, Bombay, contains as many as 70 images of Jain Tirthaṅkaras all of which bear inscriptions (Nos. 210-79) on their pedestals, dated either in the Śaka or in the Vikrama era, the former group of dates ranging from the year 1506 to 1686 and the latter from 1292 to 1669.

No. 472 copied from the Palace Museum at Padmanābhapuram, Kalkulam Taluk, Kanyakumari District, is an inscription on a stone pillar reported to have been found at Viḷiṇam near Trivandrum in Kerala. The stone bears the inscription on one side and the figure of a warrior unsheathing his dagger on the other side. The inscription, which is damaged, is in Tamil verse, engraved in Vaṭṭeḷuttu characters of about the 8th century A.D., and records the death of a hero on the occasion of the capture of Viḷiṇam. The hero is stated to have discharged his debt (*śeṇjōrru-pperuṅgaḍaṇ*) by giving up his life for the sake of his master whose identity is not disclosed. The capture of Viḷiṇam is frequently described as one among the several achievements of the Pāṇḍya kings from the days of Jaṭilavarman Parāntaka Neḍuṅjaḍaiyaṇ (acc. c. 768 A.D.). It may hence be surmised that this inscription also belongs to the reign of a Pāṇḍya king. In this connection, attention may be drawn to another inscription of a Māraṇjaḍaiyaṇ from Viḷiṇam (No. 471).

Four early Pāṇḍya inscriptions (Nos. 496-99) were copied from Dombachchēri, Periyakulam Taluk, Madurai District. Two of them (Nos. 496 and 498) are dated respectively in the year 2 + 5 and the year 35 of the reign of Māraṇjaḍaiyaṇ. The king's name and date are lost in No. 499, while No. 497 is dated in the year 12 of the reign of *Sōḷaṇ-talai-koṇḍa* Virapāṇḍya (acc. c. 947 A.D.). Nos. 496, 498 and 499 record gifts of sheep providing for the burning of perpetual lamps to the god Mahādēva at Tiruvaḍiyāputtūr in Aḷa-nāḍu. The sheep were entrusted respectively to Kāḍaṇ Paṭṭaṇ, Taṇiyaṇ Muṇḍaṇ and Śāttāṇ Dēvaṇ who are described as the heads of regiments (*paḍaittalāiyaṇ*). This leads us to surmise that at Tiruvaḍiyāputtūr one or more regiments of the Pāṇḍya army were stationed and that the heads of these regiments undertook civil functions occasionally. Such instances are known to us from the inscriptions at Tirunelvēli, Kōṭṭār and Śuchīndram (*SII*, Vol. V, Nos. 451, 452 and 454 ; *Ep. Ind.*, Vol. V, p. 44).

The Sthānunaṭha temple at Śuchīndram in the Agastisvaram Taluk, Kanyakumari District, yielded 25 inscriptions (Nos. 447-70). Nos. 449 and 450 engraved on the surface of the rock between the Kaṅkālanātha shrine and the kitchen are dated in the year 15 + 4 of the reign of *Sōḷaṇ-talai-koṇḍa* Virapāṇḍya. The former records the gift of money (*achchu*) for two lamps to the gods Paramēśvarar and Tiruvēṅgaḍattunilai-Paramasvāmigaḷ of Tiruchchivindram in Nāṇji-nāḍu by Nārāyaṇaṇ Śrīmādhavaṇ alias Chōḷāntaka-Brahmārāyaṇ, a *Kāppiyaṇ* of Perumarudūr, hailing from Chōḷāntakamaṅgalam in Sāḷagrāmam in Mahimākara-vaḷanāḍu. The donor was apparently a Brāhmaṇa officer of high rank, who took an active part in the war with the Chōḷas.

Another officer of this king, *Māraṇ Ādichchan alias Chōlāntaka-ppallavaraiyaṇ*, is known to us from an inscription from Paḷlimaḍam (*A. R. Ep.*, 1914, No. 420). He is also stated to be a *Kāppiyaṇ* which reminds us of the name of Tolkāppiyar, the early grammarian of the Tamil language. If *Kāppiyaṇ* is derived from *Kāpya*, it may mean 'belonging to the Kapi gōtra'.

Nos. 386 and 387 from Tiruvērkaḍu in the Chingleput District, dated respectively in the 3rd year (1054-55 A.D.) of the reign of Rājendra II and in the 4th year (1066-67 A.D.) of that of Vīrarājendra, record the auditing of the accounts of the temple of Tiruvērkaḍu-uḍaiya-mahādēvar by the officers appointed for the purpose. While in the former inscription, *Adhikārigaḷ Sōlamūvēndavēlār* is stated to have examined the accounts of the temple from his camp in the *tirukkāvaṇam* at Tiruvorriyūr, it is stated in the latter that an officer, whose name is lost, examined the same from his camp in the Gaṅgaikōṇḍasōḷaṇ-tirumaṇḍapam in the Tirumayānamuḍaiyār temple at the city of Kāñchī. It is further stated that he enquired into the conduct of the services, as they were settled and arranged by the previous officer, and made a more liberal provision for a specified festival. The system of inspecting the temple accounts is already known (*A. R. Ep.*, 1907, Part ii, para. 37 ; 1915, Part ii, para. 23 ; 1919, Part ii, para. 16) and these inscriptions afford proof of its uninterrupted working.

No. 313 engraved on the south wall of the second *prākāra* in the Naṭarāja temple at Chidambaram is dated the 8th day in the 8th year (1186 A.D.) of the reign of Kulōttuṅgachōḷa who may be identified with Kulōttuṅga III, considering the characteristic *praśasti* (*Pūyal vāyrttu vaḷam peruga*, etc.) with which the record commences. The inscription, which is intercepted by pillars at intervals, seems to record a gift of land for maintaining a garden called *Tiruttonḍar-śīr-uraittār* and for providing for the gardeners by *Śēkkiḷāṇ Araiyaṇ Ediriliśōḷaṇ* of Kuṇṇattūr in Kuṇṇattūr-nāḍu. The land was made free from taxes by the king at the instance of Vānarāja. *Tiruttonḍar-śīr-uraittār* was a title of the famous Śaiva poet Śēkkiḷār of the Chōḷa court. The donor hailed from Kuṇṇattūr whence the poet also hailed. Many members of the Śēkkiḷār family of Kuṇṇattūr are mentioned as donors in inscriptions (*A. R. Ep.*, 1906 No. 39 ; 1929, Nos. 221, 324 ; 1930, No. 136). But this record affords the only instance where a member of the Śēkkiḷār family of Kuṇṇattūr endowed land for a garden to be raised in the name of his distinguished ancestor. An instance of *Tiruttonḍar-śīr-uraittār* being deified and provision being made for worshipping his image is known to us from an inscription (*A. R. Ep.*, 1938-39, No. 229) from Śrīvāṇṇiyam in the Tanjavur District, in which the donor is stated to be a certain Anapāyaṇ.

No. 310, also from Chidambaram, is dated in the reign of the Chōḷa king Rājarāja III (1216-47 A.D.). The regnal year recorded in the inscription is hidden by pillars built against the engraved wall and only the portion mentioning the 53rd day is visible. However, elsewhere in the inscription, the year 16+1, Simha, Sunday and Bharani are mentioned. These details, though not full, may be equated to the 8th August 1232 A.D. The inscription seems to record a gift of land as *maḍappura-iraiyili* by *Mahāpradhāni Paramaviśvāsi Daṇḍiṇa-gōpaṇ Jagadoppagandaṇ tirunīrru* Appana-daṇḍanāyaka and *Tiruchchirrambala* Gōpaya-daṇḍanāyaka. The other details of the gift are lost. The two donors, who are known to us as generals of Hoysala Vīra-Narasimha II from the Tiruvēndipuram inscription (*Ep. Ind.*, Vol. VII, pp. 160 ff.) of Rājarāja III dated in his 15+1st regnal year, are said to have subjugated Pallava Kōpperuṇṅiṅga under orders of the Hoysala king and compelled him to release the Chōḷa emperor whom the Pallava ruler had imprisoned at Sēndamaṅgalam. The Tiruvēndipuram inscription states that the two generals visited Chidambaram in the course of their campaign and worshipped the god at Ponnambalam. The epithets *tirunīrru* and *tiruchchirrambala* applied respectively to the two generals confirm the statement in the other inscription in regard to their devotion to the god at Chidambaram.

No. 322 from Chidambaram is dated the 350th day in the 24th year of the reign of *Tribhuvanachchakravartigaḷ* Rājarājadēva who may be identified with Rājarāja III (acc. 1216 A.D.) on grounds of palaeography. The inscription which is damaged, seems to record a gift of land for rearing a flower garden by *Senni-nāyakkaṇ* of Orutālaippalli, who is described as one among the *Kudiraichchettigaḷ*. Several *Kudiraichchettis* are known to us from the inscriptions of the period (*A. R. Ep.*, 1936-37, p. 47) and all of them hailed from Malai-maṇḍalam,

i.e. Kēraḷa on the west coast. An inscription of this king from Tiruvalaṅḡuli in the Tanjavur District (*A. R. Ep.*, 1928, No. 196) refers to Gōvindaṅ of Oru-tāḷaippalli, who was a horse-dealer from Malai-maṅḡalam.

No. 464, from Śuchīndram, dated in the Kollam year 403 (1228-29 A.D.), records the details regarding the organisation of the groups of Malayāḷa Brāhmaṇas from Kīḷgarai and their representation in the *Mahāsabhā* of the village. The Brāhmaṇas were divided into eight groups (*adaivus*) each consisting of members belonging to specified houses such as Vēliyaṛai, Nāḷaṛai, Sōmāyimaṅḡalam, Kīṭchēri, Mullaimaṅḡalam, etc. The eight members elected from each of these eight houses were authorised by the *Mahāsabhā* to assemble and deliberate on matters connected with the temple and the village and they were forbidden from having transactions of any kind in respect of the temple lands to their own advantage.* In case of default, a fine of 12 *kalaṅḡju* and 5 *kāṇam* of gold was imposed on the defaulter and his property could be confiscated by the *Sabhā*. Inscriptions of earlier dates copied from Śuchīndram and the neighbourhood differ very much from those of the West Coast in both their language and contents. The present record is the earliest in the Tamil language influenced by Malayāḷam. The earlier records speak of the *Mūlaparaḍai* (*Mūlaparishad*) and the *Mahāsabhā*. The *Mūlaparaḍai* seems to have disappeared from the scene before the date of the record under discussion. It seems to refer to the period when the Malayāḷam element began to play an important role in the affairs of the temple. The growing influence of the Malayāḷa Brāhmaṇas in the administration of the temple is attested by several earlier records in the temple, such as Nos. 460, 461 and 463, though they do not cite any king's authority. However, not long after the date of this record, we find one epigraph (No. 457), dated in Kollam 413 (1238 A.D.), recording the arrangements made by Vīra-Ravi[kēraḷa]varma Tiruvaḍi, the ruler of Vēṇāḍu, through Śaṅkaraṅ Irāmaṅ of Sōmāyimaṅḡalam, to rebuild with stone all the brick and wooden structures below the *viśvakarmṁyā* and to carry out other repairs. It may be noted that Sōmāyimaṅḡalam was one of the houses included in the eight groups mentioned above. Śaṅkaraṅ Irāmaṅ was apparently a member of one such newly organised body. He received some money from Chokkattāṇḍāḷ *alias* Ulagamūḷududaiyār, the queen of Vīra-pāṇḍya, for food offerings and for feeding Brāhmaṇas in Kollam 432 (1256 A.D.) as stated in No. 459.

Nos. 306, 308 and 309 are inscriptions of the Pāṇḍya kings recording the foundation of new villages by clubbing a few of them together and settling in them a number of Brāhmaṇas well-versed in the *Vēdas* and the *Sāstras*. No. 306 commencing with the *praśasti* (*samasta-jagad-ādhāra*, etc.) of Jaṭāvarmaṅ Sundara-pāṇḍya I (acc. 1251 A.D.) relates to the founding of a village named Sundarapāṇḍya-chaturvēdimāṅḡalam by clubbing together several villages (Karumūlakāraṇanallūr, Kaḷumalam, Śembiyaṅ-śēṇṇūr, etc.) in the fifth year of the king's reign. The inscription gives the details of the apportionment of 200 *vēlis* of land among 121 Brāhmaṇas who were the teachers of the *Vēda* and *Srauta*, and the *vaidya* (physician), *jāty-ambashṭa*, accountant, carpenter, potter, blacksmith, *uvachchan*, barber, *pāḍi-kāppāṇ*, *puṇḡali*, midwife and village servant (*veṭṭiyāṇ*). Though the lands were exempted from tax, they were required to give a stipulated quantity of paddy into the Tillaināyakaṅ *perumbanḡāram*. Provision was also made for settling the *vellālar* as well as for grazing the cattle and for the cremation ground. The epigraph is dated the 187th day in the 7th year of Jaṭāvarmaṅ's reign and was signed by an officer named Vaṇḍuvarāpati Vīṇṇirundaperumāṅ *alias* Paḷandīparāyaṅ of Andanūr-chchirugambūr in Muttūṇṇu-kkūṇṇam. This is one of the few inscriptions recording the foundation of new villages, which may be definitely assigned to Jaṭāvarmaṅ Sundara-pāṇḍya I (cf. *A. R. Ep.*, 1914, para. 18). The other two inscriptions, which cannot be definitely assigned to any known king for want of details, record the foundation of the villages called Avanimūḷududaiya-chaturvēdimāṅḡalam (No. 308) and Bhuvanamūḷududaiya-chaturvēdimāṅḡalam (No. 309) apparently after the queens of the Pāṇḍya kings. It may be noted that the former epigraph mentions Vikramapāṇḍya-chaturvēdimāṅḡalam established by *aṇṇāḷvi* and the latter speaks of the Sāvītri *maṭka* as one of the beneficiaries of the gifts. Both the inscriptions are attested by Kappalūr-udaiyāṅ *alias* Vāṇādhiraṅḡaṇ.

Nos. 478-85 were copied from the Tirumaṇṇaināthasvāmin temple at Tiruvāḍavūr, the birth place of the famous Śaiva saint Māṇikkavāchakar in the

Melur Taluk, Madurai District. Of these, Nos. 481-85, which are assignable palaeographically to the fourteenth century, belong to a Jatāvarmaṇ Parākrama-pāṇḍya who cannot be identified for want of details. No. 484, dated in the reign of Tribhuvanachakravarti Kōṇērīṇmaikoṇḍāṇ, records the gift of the village of Kūṭṭāmpuḷi in Pādirikkudi-ppaṇṇu to provide for conducting the festival called *Valaṅgai-mīgāmaṇ-tirunāl* instituted in his name by *ammāṇ* Mahābali Vāṇadarāyar. The village was made free from taxes from the month of Mārgaḷi in the king's 9th regnal year. No. 485, which purports to be an order issued by the god Vādapuriśa, is dated in the 9th year of the reign of Parākrama-pāṇḍya and records that a sum of 80 *paḷam-poṇ* and 800 *irāśi-ppaṇam* due annually to the temple from the village of Kūṭṭāmpuḷi, also called Valaṅgai-mīgāmanallūr, was to be spent from the month of Māsi in the 9th year of the king's reign, obviously for the festival referred to in No. 484 referred to above. *Valaṅgai-mīgāmaṇ* meaning 'the sailor (i.e. saviour) of the Valaṅgai [people]' was the title of Mahābali Vāṇadarāyar whose identity with the known chieftains of the Bāṇa stock remains obscure. It is interesting, however, to note that this Bāṇa chieftain is described as *ammāṇ* (uncle or father-in-law) of the king and that this is the only instance where the relationship between a Bāṇa chieftain and the reigning Pāṇḍya king is defined.

No. 417 from Ikkarai-Bōḷuvāmpaṭṭi is dated in the 27th year (1234-35 A.D.) of the reign of Rājakēsarivarman Tribhuvanachakravartigaḷ Vīrarājēndradēva of Koṅgu. It enumerates grants of land made upto that date on the authority of earlier records. To begin with, it mentions the grant of land sowable with 2 *kalams* of paddy made by Ulaguḍaiyaperumāḷ Adhirājarājadēva for food offerings to the god Tirunāgīśvaramuḍaiyār of Muṭṭam, otherwise called Ravivarma-chaturvēdimāṅgalam, in Pērūr-nāḍu. Then it mentions the gift of land for *mantrapōṇagam* by Rājarājadēvar *alias* Rājakkal Mādēvar. The details regarding the donors of the other gifts that follow are not given. The donors of the first two gifts, however, may have been predecessors of Vīrarājēndra in whose reign the record is dated, even though no records of the two have been discovered so far.

No. 506 engraved on the south wall of the *ardha-maṇḍapa* in the Rudrakōṭīśvara temple at Vēlaṅguḍi in the Tiruppattur Taluk, Ramanathapuram District, is dated in the year 736, Āvaṇi 10, in the reign of Mahārājaṇ Surattāṇ. The year 736 evidently of the Hijra era corresponds to 1335-36 A.D. The epigraph records the gift of land made free from taxes by the *ūrār* of Vēlaṅguḍi in Pūṅguṇṇa-nāḍu to Dēvaṇ Uḍaiyāṇ *alias* Muṇaiyadaraiyaṇ for his services to the village during the Muslim invasion (*Turukkar-vāṇam*). The inscription thus affords yet another evidence of the disturbed times that followed in the wake of the establishment of Muslim rule at Madurai by Muḥammad bin Tughluq about 1323 A.D. Since the Sultanate of Madurai became independent before Hijra 734 corresponding to 1333-34 A.D. (*Journ. As. Soc. Pak.*, Vol. II, pp. 90 ff.), Mahārājaṇ Surattāṇ of our inscription may be identified with Jalālu'd-Dīn Aḥsan Shāh, the first Sultān of Madurai.

No. 344, from Mammaṅgalam in the Chidambaram Taluk, is dated in Śaka 1605, Rudhirōdgārin, Āḍi 6, in the reign of *Chhatrapati* Śambōsi (Sambhājī). It records a gift of 800 *kūḷi* of land as *sarvamānya* to the god Viśvanāthasvāmin at Pālaiyaṅkōṭṭai by Rāya Tukkojirāja Aiyyaṇ. The order recording this gift was issued by *Subēdār* Gōpāla-paṇḍitar Aiyyaṇ. No. 329, engraved on a pillar built into the south wall of the Śivagaṅga tank in the Naṭarāja temple at Chidambaram, records in its four versions in different scripts that Gōpālādādājī renovated the Śivagaṅga tank on Śrāvaṇa śu. 1 in Śaka 1607, Krōdhana. Gōpālādādājī is stated to have been skilled in carrying out the orders of one Hariśa-prabhu, the general of Śāhajī, son of Śambhu and grandson of the *Chhatrapati* (i.e. Śivājī). The Grantha version of the record mentions one Raṇasimha, son of Tukkojī, as the ruler of the locality round about Chidambaram. Gōpālādādājī is evidently identical with Gōpāla-paṇḍitar Aiyyaṇ of No. 344. He seems to have continued to serve Śāhajī, the grandson of the *Chhatrapati* (i.e. Śivājī). Tukkojī mentioned in the said record is probably identical with the homonymous prince who was the son of Ēkōjī, deputed by Śivājī to rule over Tanjore. Tukkojī's son Raṇasimha is, however, not known to us so far. No. 340 from Chidambaram seems to record the assignment of the income from several taxes for the merit of *Rāyamānniyarāya* Mahārājaṇ Sāyabu by Rāya Reguvōjī-paṇḍitar Aiyyaṇ. It is dated Śaka 1611, Śukla, Māsi 6, Uttirattādi, corresponding to

February 2, 1690 A.D. The other details of the gift are, however, lost. Mahārāja Sāyabu appears to be identical with the Mughal emperor Aurangazib who is known to have subjugated the Marāṭhās of Tanjore about this time (Sewell, *Hist. Ins. S. Ind.*, p. 289), and whose agent Reguvōjī-panḍitar Aiyyaṇ was.

No. 368 from Vēṅgaḍampēṭṭai speaks of a choultry built by Muttu Vijaya Ānandarāṅga Tiruvēṅkaṭa Pillai. He was probably identical with his namesake who was a nephew of the well-known Ānandarāṅga Pillai, the chief courtier of Dupliex, the French Governor of Pondicherry (*Ānandarāṅga Kōvai*, Madras Govt. Or. Ser., 1955, Intr., p. xvii). Venkaṭampēṭṭai, also referred to as Venkaṭammālpēṭṭai by Ānandarāṅga Pillai in his *Diary*, was one of the villages which Ānandarāṅga held on lease from Chandā Sāhib (J. Frederick and H. Dodwell, *The Private Diary of Ānandarāṅga Pillai*, Vol. IX, p. 54). Though it is not clear whether Tiruvēṅkaṭa Pillai continued to hold Vēṅgaḍampēṭṭai, it is evident that he continued, at least to a certain extent, the philanthropic activities of his uncle Ānandarāṅga Pillai.

Nos. 789-95 are labels inscribed on metal discs, each about 1½ inches in diameter, of which six are of silver and one of gold. They were found within a low mound of bricks forming the lower portion of a sanctuary in the centre of a small enclosure of boulder walls in an ancient site at Kedah in Malaya. The writing is in modified Telegu-Kannada script of c. 8th century A.D. and five of the records read respectively *Sarvāpāyajaha*, *Amōghadarśi*, *Gandhahastī*, *Vajrāṅgabandha* and *Saṁantabhadra*, which are either epithets of the Buddha or names of Bōdhisattvas. These votive metal discs appear to have been buried underneath the image or images consecrated in the shrines by devotees. The inscriptions have been published in the *Journ. Malayan Br. R. A. S.*, Vol. XVIII, 1940, pp. 23-24.

Out of 112 inscriptions included in Appendix C, Nos. 392-97 and 399-403 are interesting pilgrims' records from the Mrityuñjaya temple at Jāgēśvar in the Almora District of U.P. They resemble in nature the epigraphs at Dēva-prayāg in the Tehri Garhwal District (*Ep. Ind.*, Vol. XXX, pp. 133-35) which are, however, earlier than the present records. On palaeographical grounds the Jāgēśvar inscriptions, written in the Northern characters (*Siddhamātrikā*) may be assigned to dates ranging between the eighth and tenth centuries A.D. The records offer bare personal names in most cases. The two names, Raṇavigraha and Śaṅkaragaṇa, found together at several places, remind us of king Raṇavigraha Śaṅkaragaṇa (also called Mugdhatuṅga and Prasiddhadhavalā) of the Kalachuri dynasty, who ruled over the Jabalpur region in the first half of the tenth century A.D. No. 395, written in ornamental characters, is interesting from the palaeographical point of view, the letter ś resembling the late medieval type of Bengali ś. The record states that it belonged to (i.e. was caused to be engraved by) Vaṭēśvara of *Pūrva-dēśa* on behalf of certain persons. Vaṭēśvara apparently performed the pilgrimage as a proxy of the persons in question and hailed from the Bengal region of *Pūrva-dēśa*. The word *paksha-pāta* has been used in this inscription in the sense of 'one who works on behalf of someone else'. For some of these inscriptions, see *Ep. Ind.*, Vol. XXXIV, pp. 243 ff.

No. 378 of Appendix C is an unpublished record of the Paramāra ruler Dhārāvarsha of Chandrāvati. The slab on which the inscription is engraved was found at Ajahārī in the former Jodhpur State and is now kept in the Rajputana Museum, Ajmer. For Dhārāvarsha we have a good number of inscriptions dating from Vikrama 1220 to 1276. He belonged to the second line of the Paramāra family of Chandrāvati and Ābu, which was subordinate to the Chaulukyas of Anahilavāḍa. The record is dated in Vikrama 1240, Vaiśākha śu. 3, Monday (28th March 1183 A.D.). The epigraph records a gift made by prince Pālhaṇadēva together with the chief queen (*paṭṭa-rāṇī*) Sīgāradēvī (Sīṅgāradēvī) who is mentioned in the Jhādōlī inscription of the time of Dhārāvarsha, dated Vikrama 1255 (*PRAS, WC*, 1905-06, p. 48; 1910-11, p. 38) as the daughter of the Chāhamāna ruler Kēlhaṇa of Nādōl. Pālhaṇadēva is the same as Prahlādana known to have been the younger brother of Dhārāvarsha (*Ep. Ind.*, Vol. VIII, pp. 208 ff.).

No. 379 of Appendix C is a fragmentary inscription of Paramāra-Chāmuṇḍarāja (c. 1080-1102 A.D.) of Banswara or Vāgaḍa. The inscribed slab, which is now kept in the Rajputana Museum, Ajmer, was found at the village of Arthūpā

about 28 miles to the west of Banswara in Rajasthan. It is dated Vikrama 1157, Chaitra ba. 2, Monday and records the erection of the temple of Hariśvara, named after the goldsmith Hari who migrated from Chitrakūṭa to Ārāttūṇaka (Arthūṇā).

ARABIC AND PERSIAN INSCRIPTIONS

About two hundred and thirty Arabic and Persian inscriptions listed in Appendix D were examined by the Assistant Superintendent for Arabic and Persian Inscriptions. These include a few received from the Office of the Government Epigraphist for India.

The earliest inscriptions of the group, found at Bari Khatu in the Nagaur District of Rajasthan, are those of the Mamlūk (Slave) kings of Delhi. They are important as they indicate the extent of the Muslim sway in Rajputana in the first century of the Muslim rule in Northern India. No. 170, which belongs to the reign of Shamsu'd-Dīn Iltutmish, mentions the excavation of a tank by Mas'ūd (?), son of Ahmad, son of 'Umar al-Khalj in the year A.H. 629 (1232 A.D.). The other record No. 171, which is fragmentary, is dated A.H. 666 (1268 A.D.) in the reign of Ghiyāthu'd-Dīn Balban and mentions Saifu'd-Daulat wa'd-Dīn Ahmad as-Sultānī.

Of the Tughluq records, No. 43 belonging to the reign of Ghiyāthu'd-Dīn Tughluq Shāh comes from Daulatabad in the Aurangabad District and is the earliest Muslim record at the place. The inscription records the construction in A.H. 722 (1322 A.D.) of a step-well by Thakkar (Thakkur) Nānak, son of Jagbīr. In view of the fact that the name of a Muslim governor is absent in the record, it would not be unlikely to suppose that Thakkur Nānak was in charge of Daulatabad under Tughluq Shāh. It is interesting to note that the composer of the text who was evidently a Muslim, offers a prayer in the last line saying 'May the builder be happy on account of his good deed and may God direct him to the right path (i.e., may he become a Muslim)'. No inscription of Muḥammad bin Tughluq who transferred his capital from Delhi to Daulatabad has been so far traced in Daulatabad proper, but the village of Kagzipura, about a couple of miles from the place, has yielded No. 52 dated A.H. 733 (1332 A.D.) in that monarch's reign. It mentions the construction of a mosque by Maliku'l-Umarā Ikhtiyāru'd-Dawlat wa'd-Dīn Ulugh A'zam Qubli Sultānī entitled Naṣīru'l-Mulk. It suggests that Qubli Sultānī of the Bidar inscription (*EIM*, 1931-32, Plate XVII) is identical with this Naṣīru'l-Mulk and that the Bidar record has, therefore, been wrongly ascribed to Prince Muḥammad, son of Ahmad Shāh I of the Bahmanī dynasty. No. 60 is a fragmentary record also of Muḥammad bin Tughluq Shāh, found in the tomb of Hadrat Shāh Burhānu'd-Dīn at Khuldabad, about six miles from Daulatabad. Not being *in situ*, it is difficult to trace its exact provenance. Nos. 189-90 belonging to the reign of Firūz Shāh appear on a tomb at Banaras. No. 189 records the construction of the mosque, the dome of the porch, the inner apartment, the steps of the water tank, and the compound-wall of the tomb of Sayyid Fakhrū'd-Dīn Shāhid 'Alawī by Diyā, [son of] Ahmad, in A.H. 777 (1375 A.D.). No. 190 merely refers to the construction of the dome of the porch and gives the name of the builder Diyā as Diyāu'd-Duwal indicating that he was enjoying some official status. Whatever the building materials used in the mosque might indicate, there is nothing in these inscriptions, which 'affords a fresh example of the Musalmān policy of appropriating Hindu temples for which Banaras offered an unusually ample field', as alleged by A. Fuhrer (*Monumental Antiquities and Inscriptions in the North Western Provinces and Oudh*, Allahabad, 1891, p. 201). No. 202, from Jaunpur, is another record of Firūz Shāh's period, dated A.H. 765 (1364 A.D.) and recording the construction of a mosque by Khwāja Kāmil. The name is given as 'Khwāja Kāmil-i-Khān Jahān' which would mean Khwāja Kāmil, son of Khān Jahān. The latter was an eminent minister who enjoyed full confidence of his master Firūz Shāh until his death in A.H. 770, when the title Khān-i-Jahān was conferred by the king upon his son Jūmān Shāh (*Shams Sirāj 'Afif, Tārīkh-i-Firūz Shāhī*, 1888-91, pp. 425-26).

The bulk of the inscriptions of the Bahmanīs come from Gulbarga, the capital of the early Bahmanīs; but it is unfortunate that various factors have rendered almost all of them quite illegible. A few more are found at Raichur, Daulatabad and Khuldabad. The Raichur inscriptions, including some belonging to the 'Adil-Shāhīs of Bijapur, are important as they help us to determine the periods when the place was under the Bahmanīs and the 'Adil Shāhīs on the one hand and the kings of Vijayanagara on the other.

Of the Bahmanī inscriptions, No. 44 from Daulatabad is a record of Muḥammad Shāh I appearing on the 'Idgāh of that town. It says that, the 'Idgāh was constructed by Ulugh Qutluḡ Bahrām Khān in the year A.H. 760 (1359 A.D.). No. 109, from Gulbarga, is another inscription of Muḥammad Shāh I recording the construction of a step-well which is evidently the one in the enclosure of the tomb of the famous saint and royal preceptor Shaikh Muḥammad Sirāju'd-Dīn Junaidī, in A. H. 768 (1367 A. D.) by Abū Muḥammad Tabrīzī, the *amīr* of the Turks. The construction was supervised by Khwāja Kabīr, son of Muḥammad Khalkhālī. The inscribed slab of black basalt is popularly invested with the power of healing certain diseases and this has resulted in the middle portion of the text originally carved in relief throughout being almost rubbed off. No. 58, engraved on a loose slab from Khuldabad also belongs to the reign of this king and records the construction of a step-well by Khān Ṣafdar Khān in the year A.H. 772 (1370-71 A.D.). No. 103, from Gulbarga, is another inscription of the same monarch, recording the construction of a mosque and a step-well by Rajab Jalāl Shīrāzī in the year A.H. 774 (1372 A.D.). Of the two Gulbarga inscriptions belonging to the reign of Muḥammad Shāh Bahmanī II, No. 110 is damaged and fragmentary. It seems to refer to the construction of a mosque by a nobleman whose name is not legible. The other (No. 101), which is quite worn out, speaks of the construction of a mosque by Fakhr-i-Duwal Mubārak Sultānī, the minister. Sultān Fīrūz Shāh Bahmanī is represented by No. 111 which is found at the same place and is too badly damaged. Found on the tomb popularly called Kharbūza Gumbad, it records the construction of the tomb over the remains of Malik Nāib Hushang, the *sar-pardadār*. No. 112, also from Gulbarga, helps us to identify the tomb near the Langar Khāna Masjid as that of Sayyidī Ahmad al-Kabīr. It records the construction of the same in the month of Shawwāl, A.H. 837 (1434 A.D.), during the reign of 'Alāud-d-Dīn Aḥmad Shāh, son of Aḥmad Shāh the king. Evidently, the king referred to herein is Aḥmad Shāh II and not Aḥmad I whose title was not 'Alāud-d-Dīn and whose father Aḥmad Khān was never a king nor does his name appear anywhere with the title Shāh. But it is difficult to believe that Aḥmad II had succeeded his father at least about two years before the 29th Ramaḍān A.H. 839, the date on which the latter died according to the inscription on his tomb (G. Yazdani, *Bidar, its History and Monuments*, p. 125). It is not unlikely, therefore, that the unit figure of the date given only in words and clearly reading as *sab'* (seven) was inadvertently copied by the engraver for the intended *tis'* (nine). The words *sab'* and *tis'* as written in Arabic alphabet are almost alike in form.

Nos. 54 and 59 are two badly damaged and indifferently executed records of 'Alāud-d-Dīn Aḥmad II. No. 54 from the mosque near a tank at Kagzipura, near Daulatābād, records the erection of that building by Maliku'sh-Sharq Malik Parwīz Sultānī, son of Qaranfal, a servant of the king. The name of the tank near which the mosque stands, appears in the inscription as Zainsar possibly after the name of the saint Khwāja Zainu'd-Dīn Shīrāzī (died A.H. 771) who lies buried at Khuldābād. No. 59, from the enclosure of Shāh Burhānu'd-Dīn's dargāh at Khuldābād, states that the above-mentioned king had intended to construct a Jāmi' mosque near the two holy tombs (at Khuldābād) but died before the project could be put through and, consequently, Parwīz, son of Qaranfal Sultānī, carried out the construction at the instance of the heir-apparent (?), on the tenth of Jumādā II in A.H. 862 (25th April, 1458 A.D.). The record provides a valuable evidence regarding the date of the death of Aḥmad II.

No. 113 is an important bilingual record of the reign of 'Alāud-d-Dīn Humāyūn Shāh, son of Aḥmad Bahmanī II. Fragmentary and quite damaged, it was found on the Bāoli Qalandar Shāh at Gulbarga. The Persian version, which is in verse, refers to the construction of the step-well in A.H. 862 (1457-58 A.D.), but the name of the builder is not legible. The Sanskrit version seems to read the name as Ijalidēvī.

Of the inscriptions dated in the reign of Muḥammad Shāh Bahmanī III, son and successor of Humāyūn Shāh, three come from Raichur in Mysore State. No. 128 records the construction of a gate (no longer in existence) in A.H. 873 (1468-69 A.D.) by Mallū Khān Hāfiẓ who is also mentioned in No. 133 found over the Makkī gate of the Raichur fort and dated A.H. 874 (1469-70 A.D.). No. 156 is yet another inscription mentioning the same Mallū Khān Hāfiẓ as the builder of some structure, in all probability, a step-well. It is dated A.H. 885 (1480-81 A.D.).

A few inscriptions found at Raichur and at Kembhāvi, Gulbarga District, are additions to the records of the period when that area was under the Bijapur kings, showing that the latter acknowledged the sovereignty of the Bahmanīs as late as A.H. 935. No. 141, from Raichur, states that in A.H. 919 (1513-14 A.D.) during the reign of Maḥmūd Shāh Bahmanī and the governorship of 'Ādil II, 'Ambar constructed a mosque. One Maliku'sh-Sharq Malik 'Ambar is mentioned in No. 127, a bilingual inscription from Malihabad, about 5 miles from Raichur, containing the text of a *qaulnāma* laying down the assessments of dues [to the state] from the village communities like the farmers, oil-sellers and others and prohibiting the recovery at the rates other than those laid down therein. This order is dated towards the close of the year A.H. 918 (1513 A.D.) and it is not unreasonable to suppose that 'Ambar of the last-mentioned inscription is identical with Maliku'sh-Sharq 'Ambar. No 143 is an undated inscription from Raichur recording the construction of a mosque, in the reign of the same Bahmanī king and the governorship of 'Ādil Khān II, by Khwāja Sumbul. No. 122 from Kembhāvi found on two pieces of a slab near the temple of Basavaṇṇa is fragmentary, a third piece of the slab being lost. The missing piece contained the name of the Bahmanī king in whose reign, in A.H. 935 (1529 A.D.), Hājī (name lost) constructed an impressive tomb [and a mosque] for the maintenance of which certain shops, etc., were endowed. The extant text contains the name of 'Ādil Khān who is none other than Ibrāhīm 'Ādil Shāh I of Bijapur while, of the name and titles of the governor, only the phrase 'the greatest of the Khāns' has survived. The inscription thus seems to have belonged to the reign of Kalīmullāh, the last of the Bahmanīs, who ruled in A.H. 932-943 according to numismatic evidence. This is the only record known so far mentioning the said Bahmanī king.

Of the 'Ādil Shāhī inscriptions, No. 105 is engraved on a slab now lying in the tomb of the celebrated Muslim saint Ḥaḍrat Muḥammad popularly called Gaisū Darāz. According to this, a gate to the dargāh was erected in A.H. 945 (1538-39 A.D.) by one of the Bijapur nobles. It is interesting to note that this inscription invests the Bijapur ruler with the royal title Shāh while inscriptions dated A.H. 943 or earlier refer to him merely as 'Ādil Khān. It may also be noted that, while two other records, dated A.H. 945, mentioning Ibrāhīm I as 'Ādil Shāh for the first time, also contain the epithets, 'the Khān of high dignity' and 'the Khān of exalted dignity' applied to the names 'Ibrāhīm' and 'Ādil Shāh' (M. Nazim, *Bijapur Inscriptions, Arch. Surv. Mem.*, No. 49, pp. 26, 47), the inscription under notice omits the word Khān altogether and merely states 'in the reign of dignity of 'Ādil Shāh Ghāzī'.

No. 20, from Kodaṅgal in the Mahbubnagar District of Andhra Pradesh, states how the two villages called Awlīn the big and Awlīn the small were merged into one and named Husainābād which was endowed for running the *langar* of the twelve *imāms*. The record constitutes a will executed by Malik Qutbū'l-Mulk, the progenitor of the Qutb Shāhī rulers of Golconda in A.H. 919 (1513-14 A.D.). It is worth noting that the inscription, inasmuch as it does not mention Qutbū'l-Mulk with any royal title, is an additional epigraphical evidence against Firishṭa's statement that Qutbū'l-Mulk assumed kingship in A.H. 918 (1512-13 A.D.).

Among the provincial Muslim rulers of the north, the Sharqīs are represented by two epigraphs. No. 197, fixed to the left of the inner entrance to the Jāmi' mosque at Bēlgrām in the Hardoi District, Uttar Pradesh, is a fragmentary record of Ibrāhīm Sharqī recording the construction of the mosque by 'Ālī, son of Shams. The other Sharqī inscription (No. 196) from the same place records the renovation in A.H. 845 (1441-42 A.D.) of some building, the nature of which cannot be determined. The name of the builder is Malik Mānik Bhaṭṭī of Bhatner, a companion of Khān-i-A'zam Fath Khān, son of Fath Khān Hirewī.

Two inscriptions originally from Kaina in the Burdwan District of West Bengal but now in the Indian Museum, Calcutta, represent the Sayyid dynasty of Bengal. No. 25, recording the construction of a mosque in A.H. 918 (1512 A.D.) during the reign of 'Alāu'd-Dīn Husain Shāh and the governorship of Majlis Bārbak, gives the full name of the builder as Majlis Jitwār, son of Taifūr Khān, son of Haibat Khān. This inscription thus enables us to read correctly the name of the builder of the gateway to a congregational mosque constructed in A.H. 938 (1530-31 A.D.), i.e., twenty years later, at Santoshpur in the Hooghly District. The correct name is Majlis Jitwār and not Majlis Jawād as doubtfully

read in *E. I., A. & P. Supplement*, 1951-1952, p. 27. No. 26, also from Kalna and now in the Indian Museum, is a copy of *A.R.Ep.*, 1952-53, App. C, No. 19 and *E. I., A. & P. Supp.*, 1955-1956, Plate vii a.

Of the Mughal records, Nos. 172-74 from Bari Khatu in Rajasthan, dated in the reign of Akbar, are new epigraphs of Mīr Muḥammad Ma'sūm Nāmī, the wellknown literateur, nobleman and engraver of inscriptions, and his son Mīr Buzurg. No. 174 is inscribed by the son who is stated to have paid a visit to the holy tomb [of Shaiḥ Abū Ishāq Maghribī] in the company of his father in A.H. 1008 (1599-1600 A.D.). No. 173, bearing the date A.H. 1010 (1601-02 A.D.), is obviously from the pen of Mīr Ma'sūm himself who states that he was permitted by the emperor to leave for Persia as the royal envoy. No. 174 is inscribed by Mīr Buzurg in A.H. 1013 (1604-05 A.D.) on the occasion of the return of the envoy from Persia. From this inscription, it is known that Mīr Buzurg had also accompanied his father to Persia. No. 126, from Mudgal in the Raichur District, is dated in the 47th year of Aurangzeb's reign (A.H. 1115=1703 A.D.) and states that a damaged bastion of the fort was repaired by Rāja Rāmsingh Sisodia Rānāwat, the *qal'adār* and *faujdār*, who named it as Rām Burj.

Nos. 55, 56, 57, 61 and 66 come from various tombs at Khuldabad. No. 55 records the erection of the tomb, with a porch above it, of the celebrated Ḥaḍrat Burhānu'd-Dīn Ḡharīb by Kākā Shād Bakht in A.H. 744 (1343-44 A.D.). Composed by Burhānī, the poetic fragment comprising the text does not contain the name of the ruling monarch (Muḥammad bin Tughluq Shāh) or of the governor. Nos. 56-57, from the enclosure of the same tomb, have identical texts carved in relief, on wooden planks, in Thulth of a fairly high order. The poetry of the texts, composed by one Hasan, is poor. The records give a eulogistic account of the saint and his tomb. The tombs of Ḥaḍrat Zainu'd-Dīn and Muntajabu'd-Dīn possess each a similar inscription (Nos. 61 and 66).

No. 106, from the tomb of Ḥaḍrat Gaisū Darāz at Gulbarga, has suffered from exposure and the letters, remarkable for their beautiful execution in Thulth with Tughrā flourish, have become slightly indistinct. The epigraph seeks to record the construction of the building (probably the Samā' Khāna on which it is found) for the comfort of the attendants of and out-station visitors to the tomb by Saif 'Alī (whose title ending in *al-Mulk* is not legible) in A.H. 958 (1551 A.D.). It is surprising to note that the record does not bear the name of Ibrāhīm 'Adil Shāh I who was the ruling monarch.

Two deeds of endowments in the present collection have been referred to above. No. 139 from the Daftari mosque at Raichur, is another such record giving the details of an endowment created in A.H. 904 (1498-99 A.D.) by Maliku'-sh-Sharq Malik Hājī, son of Sulaimān Qirmānī (Kirmānī) for the said mosque. Nine *chāwars* of land [in the village of Durgapur of the Raichur District] were set apart on condition that the revenue of eight *chāwars* was to be spent towards the stipends, etc., of the *imām*, the *hāfi* and the caller to prayers, and that of the remaining one *chāwar* was to be given to the trustee of the mosque. Likewise, forty shops in the city of Raichur itself were endowed for the proper upkeep of the mosque. No. 210, from Jaunpur, dated A.H. 1180 (1766 A.D.) contains an order seeking to enjoin upon the governor, *kūtwāl*, *qal'adār* and *faujdār* of Jaunpur to see that the daily amount of subsistence allotted to the Sayyids, widows and other deserving people by Muḥammad Bashīr Khān Bahādur out of the revenues of the Jaunpur District should be continued and that the said officials should not take *nadhṛāna* (presents and offerings), bribe, etc., from the beneficiaries.

No. 176 from Bari Khatu, commemorates the martyrdom of six warriors on the day of the 'Idu'l-Fiṭr (the 1st Shawwāl) of A.H. 761 (15th August 1360 A.D.). They are stated to have driven back nine times a horde of two hundred cavaliers before they ultimately lost their lives. Nos. 160 and 161 are two epitaphs from Ajmer recording the death in A.H. 985 (1577-78 A.D.) of Mīr Khādim, son of the celebrated saint Makhdūm a'z-Zāhid al-Jāmī, and of Mīrzā Muḥammad Amīn, son of the son of the same saint. Mīrzā Muḥammad Amīn is further stated to have been the son of the daughter of Maulānā Ghāzī Khān Badakhshī who was an eminent savant and nobleman under Akbar.

No. 118 from Gulbarga, is found to be an epitaph of the wet-nurse of Chānd Bibi Sultān, probably Khūnza by name. The date of her death is, however,

not in the record. Chānd Bibī Sultān is most probably the same Ahmadnagar princess who fought successfully against the Mughal forces of Akbar under Prince Murād. No. 162 from Ajmer, records the death of Khusraw Khān, a nobleman of Sind, in the year A.H. 1023 (1614-15 A.D.).

COINS

Among the coins examined, Nos. 1 to 5 belonging to the Qutb Shāhī dynasty of Golconda were received for examination from the Collector, Shahdol District, Madhya Pradesh. They are issues of 'Abdu'llāh Qutb Shāh (1626-72 A.D.) and are interesting as they do not seem to have been described in any catalogue.

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
BOMBAY						
AHMEDABAD DISTRICT						
	Vallabh Vidyānagar.—Photograph from Prof. R. G. Tiwari. Findspot: Mandasaur.	Guhila of Mewar	Śaṅga	Vikrama 1576, Śaka 1441, Pausa śu. 5, Monday=1519 A.D., December 26.	Sanskrit, Nāgarī	Records the proclamation of the abolition of certain duties, such as <i>kāmī</i> , <i>bisvāki</i> , etc. for the benefit of the inhabitants of Daśapura. Mentions Rāo Aśōkamala as the <i>thānēdāra</i> of Daśapura and some other officer.
2	Aurangābād.—Impressions of copper-plates received from Shri M. N. Deshpande, Superintendent, South-Western Circle, Department of Archaeology (through Dr. G. S. Gai). Findspot: Nimbāl, Indi Taluk, Bijapur District.	....	....	....	Kannāḍa . . .	Refers to the gift of certain toll-incomes in favour of the temple of Kōṭisaṅkaradēva of Nimbahalla by the Five-Hundred Svāmins of Ayyāvāle together with the other trade guilds and commercial bodies. In characters of about the 12th century.
3	Do. Findspot: Do.	Kalachuri of Kalyāṇa	Śaṅkhamadēva	Parābhava, Mārga-śira śu. 5, Monday, Bharāṇi=1186 A.D., November 17.	Sanskrit, Nāgarī	Records the gift of the village of Bobbula-vaddhe in Ankullage-50 included in Tarikāḍa-kampana for the benefit of the temple of Kōṭilingēśvara at Nimbahura. See <i>Ep. Ind.</i> , Vol. XXXIV, pp. 227 ff.
BARODA DISTRICT						
	Baroda.—Shri S. R. Rao, Officer on Special duty, Department of Archaeology. Through Dr. B. Ch. Chhabra, Joint Director General of Archaeology in India, New Delhi.	Chaulukya of Lāṭa	Trilōchanapāla	Śaka 972, Vikrita, Pausa śu. 9, Monday=1050 A.D., December 24, f.d.t. 17.	Do.	Records the gift of the village Ēkallahāra situated in Karmāntapura-116 by the king to the Brāhmaṇa Tārāditya who belonged to the Bhāradvāja <i>gōtra</i> and Āngirasa, Bārhaspatya, and Bhāradvāja <i>pravaras</i> and who was a <i>sthānika</i> of Rōhida-mahāsthāna. The charter was drafted by the <i>Mahāsāndhi-vigraṇika</i> Śaṅkara.
MADHYA PRADESH						
BILASPUR DISTRICT						
5	Bilāspur.—Shri Amarnath Rao of Juni Basti. Findspot: Mallār, Bilaspur District.	Śarabhapuriya	Mahā-Jayarāja	Year 5, Kārttika 5	Sanskrit, Box-headed.	Published in <i>Ep. Ind.</i> , Vol. XXXIII, pp. 155 ff.
6	Mallār.—Impressions from Shri Balchandra Jain, Assistant Curator, M.G.M. Museum, Raipur.	Do.	Pravararāja I	Year 41, Pausa 27	Sanskrit, Southern Nail-headed.	Issued from Prasannapura. Records the grant of the village Kūnturapadraka situated in Pūrva-rāshtra, to the Brāhmaṇa Agnichandrasvāmin, son of Durgasvāmin of the Kāpy-Āngirasa <i>gōtra</i> by Vyāghrarāja, the younger brother of the ruling king. Probably engraved by Jyēsthāsīmha. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 45 ff.
7	Do.	Do.	Pravararāja II	Year 3, Pausa 2	Sanskrit, Box-headed	Issued from Śripura. Records the gift of the village Mitra-grāma situated in Śaṅkhachakra-bhōga to Brāhmaṇa Subhachandra, son of Dāmōdaragana of the Bhāradvāja <i>gōtra</i> . The engraver was Gōlasīmha. Ibid., pp. 53 ff.

8	Do	Do	Mahā-Jayrāja	Year 9, Jyēshtha 5	Sanskrit, Box-head- ed.	Issued from Śarabhapura. Records the gift of the village Mōkkēppikā in Nagarōttarapaṭṭa to two Brāhmaṇas named Mahīśvarasvāmin and Rudrasvāmin of the Bhārgava gōtra by Sabarabhōgika-Vatsa. The engraver was Achala-simha. <i>Ibid.</i> , pp. 28 ff.
DHAR DISTRICT						
9	Dhār.—Impressions received from Sri R. B. Deshpande. Findspot: Mān-dhātā, Nimar District.	Paramāra of Mālava	Jayasimha-Jayavarman	Vikrama 1331, Pra-māthin, Bhādra-pada śu. 7, Maitra (Anurādhā), Fri-day=1274 A. D., August 10.	Sanskrit, Nāgarī	Records a grant of 4 villages, Kumbhaḍāuda-grāma, Vālauda-grāma, Vaghaḍi-grāma and Nāṭiya-grāma in favour of a number of Brāhmaṇas residing in the Brahmapurī at Māndhātri and belonging to various gōtras and śākhās whose families hailed from several localities. Published in <i>Ep. Ind.</i> , Vol. XXXII, pp. 138 ff.
MADRAS						
10	Madras.—Shri S. Rajam, Murray and Co., Madras. Through Shri T. N. Subra-maniam, Madras. Findspot: Pallāṅ-kōvil, Tanjore District.	Pallava	Simhavarman	Year 6	Sanskrit and Tamil, Grantha and Tamil.	Records the grant of the village of Amaṣērkkai in Perunagar-nādu in Venkunrakkōttam and land in Tāmar to Vajranandi-kkuravar of Parutti-kkuṇṇu as <i>paḷlichchadam</i> . Narabhaya, the minister, figures as the <i>ājūapṭi</i> of the grant. Published in <i>Trans. of the Arch. Soc. of South India</i> , 1958-59, pp. 41 ff.
NILGIRIS DISTRICT						
COONOR TALUK						
11	Coonoor.—Shri Rameswami Adigal . . . . .	....	Rusaya Nawāb	Kali 4303, Raudri, Tai 1.	Tamil	Bears the figure of a bull. Records the right that Bālaṇ, son of Aḷiyaṇ, was given to collect Rs. 1½ from the six families in several villages (names specified).
12	Do. . . . .	....	Do.	Do.	Do.	Bears the marks of Vaishṇava religion. The contents of this plate are identical with those of No. 11 above.
TIRUNELVELI DISTRICT						
KOILPATTI TALUK						
13	Pāṇḍavarmaṅgalam.—Impressions from the Superintendent, Government Museum, Madras.	Chōla-pāṇḍya	[Jaṭavarman]Sundara-Chōlapāṇḍya	Year 10	Do.	Incomplete. Seems to record the gift of the village of Pāṇḍa-varmaṅgalam <i>alias</i> Pañchavanmādēvi-chaturvēdimāṅgalam in Veṇbaikkūḍi-nādu to several Brāhmaṇas.
14	Tirunelvēli.—Dalavay Mudaliar. Through Shri P. K. Arunachala Gounder, Professor of Tamil, The M. D. T. Hindu College, Pēṭṭai and Shri T. N. Subra-maniam, Madras.	Pāṇḍya	Parāntakaṇ Viranārāyaṇaṇ	Year 45	Sanskrit and Tamil, Grantha and Vaṭṭe-luttu.	Issued from Kaḷakkūḍi. States that while king Varaguna, son of Śrīmāra-Śrīvallabha, who was devoted to god Śiva, was ruling, two villages, Tirumaṅgalam and Somāśikurichchi clubbed together into one were granted by the king (Parāntakaṇ-Viranārāyaṇaṇ) to several Brāhmaṇas at the instance of Nārāyaṇaṇ-Kēśavaṇ, a learned Brāhmaṇa of Tirumaṅgalam. States also that Kaḍuṅgōṇ, a predecessor of the king, who uprooted the Kaḷappālar had granted the former of the two villages to 12 Brāhmaṇas and the latter to Kāthaka-sōmayājin and that subsequently the latter village was occupied by Kaḍattirukkai-kilavaṇ. Cf. Tamīl text published in <i>Tamīl Poḷi</i> , Vol. XXXV p. 13.

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
ORISSA						
CUTTACK DISTRICT						
15	Cuttack. —Dr. N. K. Sahu, Lecturer, Ravenshaw College. Findspot: Taicher , Dhenkanal District.	Tuṅga of Yamagarta	Gayādatuṅga . . . .	....	Sanskrit (corrupt), East Indian.	Issued from Jayapurakōṭṭa. Records the gift of the village of Svalpa-Kōmpai in the Khembāi <i>vishaya</i> in favour of <i>Bhaṭṭa</i> Bhāinādēva, son of Gōkuladēva, grandson of <i>Bhaṭṭa</i> Vāsudēva and who belonged to the Jatukarna <i>gōtra</i> , Vāsishtha <i>pravara</i> , Chhandōga <i>charaṇa</i> and Kauthuma <i>sakhā</i> for the merit of the donor and his parents. The donee is said to have hailed from a Traividya (i.e. Trivedin) family residing at a place called Srī-chhātra. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 95 ff.
RAJASTHAN						
SIROHI DISTRICT						
16	Rōhērā. —Impressions through Prof. Sadhuram, Delhi.	Paramāra of Ābū .	....	....	Sanskrit, Nāgarī .	The record is incomplete and the impression relates to the inner side of the first plate of a grant made by some Paramāra ruler of Arbuda (Ābu), giving a complete genealogy of the Paramāra rulers of Ābu from Utpalarāja to Dhāravarsha. Published in <i>Ep. Ind.</i> , Vol. XXXII, pp. 135 ff.
UTTAR PRADESH						
LUCKNOW DISTRICT						
17	Lucknow. —Impression from the State Museum, Lucknow. Through Shri V. N. Srivastava, Assistant Curator, Archaeological Museum, Mathurā.	Gāhaḍavāla . .	Vijayachandra	Vikrama 1221, Phālguna, śu. 7, Friday, Rōhiṇī=1165 A. D., February 19.	Do. . . .	Records the grant of the village Kanhavarā in Valai-pattalā to Thakkura Narasiṁha of Vāsishtha <i>gōtra</i> by the king. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 223 ff.

B.—Inscriptions on Stone and Other Materials, 1958-59.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
<p style="text-align: center;">ANDHRA ADILABAD DISTRICT MUDHOL TALUK</p>						
1	Basar.—Pillar in the Pāpaharēśvara temple.	....	....	....	Kannaḍa . . .	Reads : <i>Svasti śrī Ariyayana kambha</i> . In characters of about the 11th century A. D.
2	Second pillar . . . . .	....	....	....	Do. . . .	Reads : <i>Svasti Śrī Kalyamayyana kambha</i> . Do.
3	Third Pillar . . . . .	....	....	....	Do. . . .	Reads : <i>Svasti Śrī Chandakabbeya kambha</i> . Do.
4	Fourth Pillar . . . . .	....	....	....	Do. . . .	Reads : <i>Svasti Śrī Bijjakabbeya koṭṭa drama</i> || Do.
5	Fifth pillar . . . . .	....	....	....	Do. . . .	Reads : <i>Svasti Śrī Chudgiṇṇana kambha</i> . Do.
6	Sixth pillar . . . . .	....	....	....	Do. . . .	Refers to a grant, probably of land, to Pāpavināśadēva. Mentions Mahārāja-setṭi of Vyāsapura. Do.
7	Seventh pillar . . . . .	....	....	....	Do. . . .	States that the pillar (?) was caused to be built by Śaṅkarayya-setṭi. Do.
8	Eighth pillar . . . . .	....	....	....	Do. . . .	Records a grant of 300 <i>drammas</i> by Nācheyya. Do.
9	Stone near Gajōd Hanumān temple . . . . .	....	....	....	Do. . . .	Contains an eulogy of a Jaina ascetic whose name is not clear. Do.
10	Hero stone at the same place . . . . .	....	....	....	Do. . . .	Damaged and fragmentary. The word <i>āditya-vāra</i> could be read in line 3. Do.
11	Slab near the same temple . . . . .	....	....	....	Do. . . .	Reads : (1) <i>Śrī-Bāḷadēva</i> - (2) <i>bhaṭṭārakaru</i> . Do.
12	Slab lying in front of the Pātālēśvara temple.	Chālukya of Kalyāṇa	Jagadēkamalla	Śaka 1070, Prabhava, Bhādrapada śu. 1, Friday=1147 A.D., August 29. (The year was current and the month Nija-Bhādrapada.)	Do. . . .	Records a grant of land, paddy and oil, by <i>Daṇḍanāyaka Mallidēvarasa</i> , in the presence of five <i>gauriṇḍas</i> , to the god Abhinavakēśavadēva installed by Nāgalādēvi, the mother of the donor, at <i>agrahāra</i> Vyāsapura.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
<p>ANDHRA—<i>contd.</i> ADILABAD DISTRICT—<i>concl.</i> MUDHOL TALUK—<i>concl.</i></p>						
13	Bhaisa.—Slab fixed behind the temple of Mahādēva.	Yādava of Dēvagiri	Singhana	Lost	Sanskrit, Nāgarī	Damaged. Mentions Sivarāja-panḍita, the <i>sarvādhikārin</i> under the king. In characters of the 12th century.
14	Pillar in the same place . . . .	.. . . .	Mahāmapālaśvara Rānaka Dēvapāla	....	Do.	Records the <i>dharmakārya</i> of [Nā]gama-rāvuta, a subordinate of Dēvapāla. In late characters.
<p>ANANTAPUR DISTRICT TADPATRI TALUK</p>						
15	Chandana.—Stone lying in Survey No. 563-D to the east of the village.	Chālukya of Bādāmi	Vijayāditya Satyāśraya Kattirāju .	Year 2	Telugu (archaic)	Records a gift of land at Chañjōna as <i>pannavisa</i> to Sāmaḍiyāru, a Brāhmaṇa of the Kāśyapa <i>gōtra</i> by Chōli-Mutturāju when Bānarāja was ruling over Gaṅga-Rēnāṇḍu. As witnesses to the transaction are mentioned four Brāhmaṇas by name.
16	Stone in S. No. 521 of the village	Do.	Vikramāditya Satyāśraya . . . . .	....	Do.	Damaged. Mentions Vānarāja as ruling over some <i>vishaya</i> (name lost) and seems to record some gift, details lost. In characters of the 8th century.
17	Stone in a field (S. No. 253) to the north-east of the village.	Do.	Kirttivarman-bhaṭāra . . . . .	....	Kannāḍa (archaic)	Seems to register a gift of land as <i>pannavisa</i> to Kaṇavadi (Gaṇapati) by Dharanappan, son of Irigaṅga of Tagaḍūr, while he was ruling Chēñjōna and Bānarāja was ruling over Suramara-vishaya. The record was written by Bharata.
18	Stone lying in S. No. 661-A to the south-east of the village.	Do. . . . .	....	....	Telugu (archaic)	Damaged. Seems to record a gift of land. The details are lost. In characters of the 8th century.
19	Rock to the proper left of the Śiva temple on the hill.	....	....	Paridhāvin, Āshāḍha ba. 12.	Telugu	Registers a gift of 10 <i>ma</i> of land in Chandana situated in Jagatāpi-Guttisima as <i>sarva-mānya</i> by Tāḍipariti Pedda-Pāpanna to Yerrana, son of Rāvi-reḍḍi-Chennapa. In characters of the 15th century.
20	Kōna-Rāmēśvaram.—Slab under a pipal tree in front of the Śiva temple.	....	....	....	Do.	Refers to some construction by Yarakalaya, the <i>karanam</i> of Pedda-Malkāpuram. In late characters.
21	Kōna-Uppalapāḍu.—Slab in a field to the north of the village.	....	....	....	Do.	Boundary stone demarcating the field belonging to some deity. In late characters.
22	Nagarūru (hamlet of Yāḍiki).—Stone in the Virabhadra temple.	....	....	....	Do.	Damaged. Records a gift of their income amounting to 14 <i>mādas</i> per year by the <i>viramushṭis</i> of the <i>sarvamānya</i> <i>agrahāra</i> Nagarūru to the gods Virabhadra etc. of the village. In characters of the 15th century.
23	Peddapēṭa (hamlet of Yāḍiki).—Stone lying in a field to the east of the village.	Chālukya of Bādāmi	Kirttivarman . . . . .	....	Telugu (archaic)	Registers a gift of 25 <i>maruttu</i> of land at Kūḍalūru to Duggiya, a Brāhmaṇa of Vēgi by Rānavijaya. Mentions <i>Prithvi Bānarāja</i> . In characters of the 8th century.

24	Pinnapalle (hamlet of Yādiki).—Stone on the nāgalakṣṭha.	Vijayanagara .	Sadāśivadēva-mahārāya .	Saka 14 [87], Krōdhin, Kārttika śu. 12.	Telugu .	Records the remission of taxes such as <i>siddhāyam kādāyam veṭi-vēmulu</i> etc. on the barbers by the king and Rāmarāju.
25	Rāyalacheruvu.—Slab near the Siva temple.	Do. . . .	Do. . . .	(1) Śaka 1477, Rākṣaḥaṣa, Aśvayuja śu. 7. (2) Śaka [1470], Kīlaka, [Māgha] ba. 30, Sunday=1549 A.D., January 27, f.d.t. '85.	Do. . . .	Grants the levy of 2½ 'va. ga. from each <i>Vīramuṣṭhi</i> yearly to the god Virēśvara of Chennarāyini-cheruvu alias Kṛishṇarāyasamudram by the <i>Vīramuṣṭhi</i> Ravudravirappā, son of Sāntavirappa, for the merit of his teacher, the Ayyāvaḷi guild, the Bhikṣhāvṛitti-ayya, etc. Also records a gift probably of grain at a specified rate for the <i>amṛilapaḍi</i> service of god Virēśvara by the Ayyāvaḷi guild of the 56 countries on the earlier date.
26	Vīrāreḍḍipalle (hamlet of Kamalapāḍu).—Stone in a field to the west of the village.	Chālukya of Bādām	Vinayāditya Satyāśraya . . .	Year 10 . . .	Telugu (archaic)	Damaged. Registers a gift of land at Niṭṭuru by some 'rāju (name lost) when Vānarāja was governing over Vāṅganūr-nāḍu.
27	Yādiki.—Lakṣmī-Chennakēśava temple, main shrine, east wall.	....	....	Kīlaka, Aśhāḍha ba. .	Telugu . . .	States that the deed (<i>yedureḍa</i>) for 10 <i>varāha</i> executed by Yara-Nāgaya in favour of Kaṁchara Mallaya having been found to be tampered with, the deed so executed stands cancelled by this one. In late characters.
28	Outer wall, east side . . . . .	....	....	[Pa]rābhava, Pushya ba. [3].	Do. . . .	States that the deed executed by Dāsari Mādaya's son, Arasaya to the Royal Treasury (<i>rāya-bhaṇḍāram</i>) having been lost, this cancels that deed. In late characters.
29	Same wall . . . . .	....	....	Parābhava, Māgha śu. 1 .	Do. . . .	Records the cancellation of a deed executed by Tirumalaya to Aḍapa Vōbulēśu as it was found to be tampered with by the latter and later lost accidentally. In late characters.
30	Main shrine, front wall of the <i>mukha-maṇḍapa</i> , proper right.	Vijayanagara .	Sadāśivadēva-mahārāya . . .	Śaka 1475, Pramā-dīcha, Kārttika śu. 12, Wednesday=1553 A.D., October 18.	Do. . . .	Records that the <i>maṇḍapa</i> in front of the temple was caused to be constructed by Tirumalamma, wife of <i>Mahāmaṇḍalēśvara</i> Nāgarāju of the Kāśyapa <i>gōtra</i> .
31	Same wall, proper left . . . . .	....	....	....	Do. . . .	Damaged. Refers to an agreement (<i>yedureḍa</i>) between Bhās-kara and another. Two lines engraved to the left of the record mention Kambaya, son of Koparti Rāminēḍu and Gōsu Timmaya, probably in connection with the document connected with the transaction. In late characters.
32	East wall of the <i>mukhamāṇḍapa</i> . . .	Vijayanagara .	....	Śaka 14[0]8, Parābhava, Mārgaśīra śu. [8], Monday=1486 A.D., December 4.	Do. . . .	Badly damaged. Purport not clear.
33	West wall of the same <i>maṇḍapa</i> . . .	....	....	Kṣhaya, Aśhāḍha, śu. 11.	Do. . . .	Records the settlement of a dispute among Narāri Rāmāyaya Kāstūri and Gutti Peda-Nārasīṅgaḍu by the elders of Pāmiḍi in respect of a monetary transaction. In late characters.
34	Same wall . . . . .	....	....	Kṣhaya, Aśhāḍha śu. 11.	Do. . . .	States that the documents executed by Narāri Rāmāyaya having been tampered with by him, Gutti Peda-Nārasīṅgaḍu got the dispute settled at Pāmiḍi and had the documents cancelled. Do. See No. 33 above.
35	Same wall (lower panel) . . . . .	....	....	Nāja	Do. . . .	Damaged. Seems to refer to a settlement of a monetary dispute by the elders of Pāmiḍi. In late characters.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—<i>contd.</i>					
	ANANTAPUR DISTRICT—<i>concl.</i>					
	TADPATRI TALUK—<i>concl.</i>					
	Yādiki—<i>concl.</i>					
36	Same wall (base) . . . . .	....	....	Kshaya, Chaitra ba. 12.	Telugu	Damaged. Refers to the cancellation of the deed pertaining to a monetary transaction as it was tampered with by one of the parties. In late characters.
37	Slab fixed into the floor of the same <i>mandapa</i>.	....	....	....	Do.	Records the obeisance of Peda-Venkatapati, son of Tātaya to god Chennarāya. Do.
38	Slab on the floor . . . . .	....	....	Bhāva, Mārgaśira ba. 10.	Do.	Records the obeisance of Kōnappa, son of Kārchāla Tātayya to god Chennarāya. Do.
39	<i>Kalyāṇa-mandapa</i> , north wall . . . .	....	....	Durmati, Chaitra śu. 12.	Do.	Records that certain persons whose names are enumerated and in whose name a joint bond or reciprocal deed was issued, having suspected its genuineness, got it cancelled by this. Do.
40	Pillar in the same <i>mandapa</i> . . . . .	....	....	Īvara, Kārttika ba. 2.	Do.	Badly damaged. Refers to a bond and to its cancellation. Do.
41	Shrine of the goddess in the same temple, west wall.	....	....	Kshaya, Āsvīja śu. 3.	Do.	States that the mortgage deed executed in favour of Viśva-nātha, son of Tirumalabhatta of Nītūru by Akkapa-nāyaka, son of Pemmasāni Venkatapati-nāyaka for a sum of 21 <i>varāha</i> , having been lost and the mortgage amount having been repaid, the lost document stood cancelled by this. Do.
42	Stone at the threshold into the <i>garbhagriha</i>.	....	....	Pingala, Mārgaśira ba. 30.	Do.	Records the receipt of the specified dues that Nambi Vōbana owed to Guṇḍamarāju Nārāyaṇa. Do.
43	Ālvār shrine in the same temple. Proper right wall.	....	....	....	Do.	Fragmentary. Contains the last portions of the imprecatory verses. Do.
44	Same wall . . . . .	....	....	Nala, Āshāḍha ba. 12.	Do.	Badly damaged. Seems to refer to the cancellation of a deed. Do.
45	Do.	Vijayanagara	Venkatapatirāya ruling from Penugonda.	Śaka 1528, Parābhava, Āshāḍha śu. 12.	Do.	Registers a gift of land in Kōna-Uppalapāḍu, included in the <i>nāyaṅkara</i> of Yādiki held by Pemmasāni Virappa-nāyaka, by Jiyyama, wife of Vēpala Yallaya of <i>Rik-śākhā</i> , for the garland (<i>tōmāla</i>) service of god Chennakēśava.
46	Proper left wall . . . . .	....	....	Parābhava, Āshāḍha śu. 12.	Do.	Records the cancellation of the original deed executed by Kṛṣṇamarāju Venkatapatirāju in favour of Paṇṭa Venkanna, it (the deed) having been lost. In late characters.

47	Base of a brass lamp in the temple	....	....	Saka 1740, Bahudhānya, Mārgaśīra śu. 5.	Do.	Records the gift of the lamp to the god Kēśava of Yādiki by Nichchenametṭa Pullayya.
48	Another lamp in the same place	....	....	Do.	Do.	Records the gift of the lamp by the jeweller Chennappa of Gaṅgavaram.
49	Dhvajastambha outside the main temple.	....	....	Tārana, Phālguna ba. 30.	Do.	Records the obeisance of Ākunūlla Nāgaya to god Chennarāya of Yādiki. In late characters.
50	Do.	....	....	....	Do.	Records the obeisance of Rāchanabōyini-Timmaya to god Chennarāya. Do.
51	Siva temple in the same village, Virabhadra shrine, east wall.	....	....	Rudhirōdgārin, Chaitra śu. 12.	Do.	Badly damaged. Mentions a <i>bōya</i> . Purport not clear. The figure of a fish is cut to the proper left of the inscription facing it. Do.
52	Same wall	....	....	....	Do.	Fragmentary. Purport not clear. Do.
53	Do.	....	....	Hēmalambi, Bhādrapada śu. 1[3].	Do.	Badly damaged. Refers to the cancellation of a deed. Do.
54	Do.	....	....	Krōdhin, Chaitra ba. 10.	Do.	Badly damaged. Records the cancellation of a bond after it was duly redeemed. Do.
55	Do.	....	....	Parābhava, Bhādrapada śu. 5.	Do.	Badly damaged. Seems to refer to the discharge of a loan with interest by some individuals, named. Do.
56	West wall of the same shrine	....	....	Raktākshi, Chaitra śu. [8].	Do.	Badly damaged. Seems to refer to the cancellation of a bond. Do.
57	North wall, east side, top panel of the same shrine.	....	....	Siddhārthin, Pushya śu. 12.	Do.	Badly damaged. Seems to refer to the cancellation of a deed as it was found to be tampered with. Do.
58	Same wall	....	....	....	Do.	Badly damaged. Seems to refer to a time-barred deed. Do.
59	Same wall, lower panel	....	....	Sōbhakṛit, Vaiśākha ba. 8.	Do.	Badly damaged. Seems to refer to a bond. Do.
60	Same wall, west side, top panel	....	....	Sōbhakṛit, Vaiśākha śu. 15.	Do.	Records the receipt of the dues amounting to 20 <i>varāha</i> by Nāgaya, son of Yalavarti Vōbaya. Do.
61	Same wall, another panel	....	....	....	Do.	Fragmentary. Refers to the loss of a deed and its cancellation in consequence. Do.
62	Stray pieces of stone in the same shrine	....	....	....	Do.	Fragmentary. Records the grant of the <i>Vīramushṭhi</i> income to the temple. Mentions Mallikārjuna and <i>Vīramushṭi</i> Appana. In characters of the 15th century.
63	Do.	Vijayanagara	Sadāśivadēva-mahārāya	Saka 1122, (wrong for 1472). Sādhārana, Kārttika śu. 11. Sunday. Irregular.	Do.	Fragmentary. Records the grant of the <i>Vīramushṭhi</i> tax to the god Virabhadra of Ādiki.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA—<i>contd.</i>						
CHITTOOR DISTRICT						
CHANDRAGIRI TALUK						
64	Muṇḍlapūḍi (near Tiruchānūr).—Tiers of the Vēṇugōpālasvāmin temple.	Chōla . . .	Parakēsarivarman Vikrama-Chōladēva	Year 3 . . .	Tamil . . .	Records a grant of his income (<i>ṁanniyam</i>) from the <i>dēvadāna</i> village of Maṅgalam in Silai-nāḍu comprising of several taxes such as <i>paṭṭi-kkōṣu</i> , <i>vatti-tūmbu</i> , <i>tari-yirai</i> , <i>taṭṭāra-ppāṭṭam</i> etc., for maintaining four lamps in the temple of the god Gōpālīśvaramuḍaiya-mahādēva of Tiruchchuganūr in Kūḍalūr-nāḍu of Tiruvēṅgaḍa-kkōṭṭam situated in Jayaṅgaṇḍaśōla-maṇḍalam by Nāraṇadēva Puḍōlaraśaṇ alias Kulōttuṅgaśōla Karuppārudaiyān who bears epithets such as <i>Chālukki-kula-bhūṣaṇa</i> , <i>Vēṅgi-vallabha</i> , <i>Kaṇupparupuravar-ādhiśvara</i> etc.
CHITTOOR TALUK						
65	Yālamari .—Varadarājasvāmin temple. Fragments built into the north wall (outside).	....	....	...., Naḷa, Paṇ[guni], Maghā.	Do. . . .	Fragmentary. Refers to some lands granted as <i>tiruvīdaiyāṭṭam</i> for the <i>amudupaḍi</i> (offerings) to the deity. Among the donors figures one Dommarāja-uḍaiyār. In characters of the 15th century.
66	North wall of the main temple (inside) . . .	....	....	....	Do. . . .	Do. Seems to record a gift of land as <i>brahmadēyam</i> and to refer to the provision for the <i>dedhyōdana</i> (curd rice) offerings to the deity. Do.
67	Same wall	Vijayanagara . . .	[Śrīra]ṅgarāya-mahārāya . . . .	....	Do. . . .	Do. Seems to refer to some endowment providing for several offerings to god Edirkōṇḍa Varadarājar and repairs to the temple.
68	North wall of the Uḍaiyavar shrine in the same temple.	....	....	....	Do. . . .	Do. Seems to register the gift of the <i>nūl-āyam</i> (tax on yarn) and <i>magamai</i> to the deity by the local communities like <i>Kaikkōḷar</i> , <i>Muttaraiyar</i> etc. In characters of the 15th century.
69	West wall of the same shrine	[Vijayanagara] . . .	Virū[paṇṇa-uḍaiyār]	[Śaka] 1301 . . .	Do. . . .	Do. Details beyond the date are lost.
70	Stone standing near the temple of Rāma in the same village.	Do. . . .	Kṛishṇadēva-mahārāya	Śaka 1451, Virōdhi, Āni śu.3, Wednesday, Bharani=1529 A.D., June 9, Wednesday, Pushya, (not Bharani).	Do. . . .	Do. Records a gift of land as <i>tiruvīdaiyāṭṭam</i> to the deity by Kumāra Chinṇa-Timma-nāyaka. Mentions Mahānāyaṅkā-chāriyār of Tilappaḷi in the Iruvārapparru in Tuyya-nāḍu.
KALAHASTI DIVISION						
71	Gājulapellūru .—Stone in the village . . .	Gaṇḍagōpāla . . .	Tribhuvanachakravartin Rājagaṇḍa-gōpāla Tiruvēṅgaṇḍanātha alias Nalla-siddharasa.	Year 18, Kilaka, Karkataka, śu. 7, Friday=1308 A.D., July 26. The <i>tithi</i> ended on the previous day.	Do. . . .	Records a tax-free gift, to several Brāhmaṇas, of the village Pattukkūḍi alias Tiruvēṅgaṇḍanātha-chaturvēdimāṅgalam dividing it into sixty shares with house-sites by the king.

WEST GODAVARI DISTRICT					
TADEPALLEGUDEM TALUK					
72	Anantapalle.—Pillar in the <i>mukha-mandapa</i> of the Vishnu temple.	....	....	Saka 1383 (wrong for 1373), Prajāpati, Kārttika śu. 11, Friday=1451 A.D., November 5.	Telugu Records a gift of some lands to god Kēśavarāya of Anantapalle by the son of Abbinēḍu, whose name however is not given.
73	Another pillar in the same place . . . .	....	....	....	Do. Seems to refer to some gifts of land as <i>śrōtriya</i> and <i>sarvamānya</i> . In characters of the 14th century.
TANUKU TALUK					
74	Kantēru.—Pillar set up opposite the house of the village <i>karaṇam</i>.	....	..	....	Do. Reads in four lines, <i>Duttika Vāsugi-Ravi-Sōmalīṅgamu Kamtēru</i> . In characters of the 12th century.
75	Pittatavēmavaram.—Pillar now lying in the house of Shri Turagā Krishnamurti. Findspot : temple of Siva at Mallēsvaram.	....	....	Saka 1239, Piṅgala, Vaiśākha śu. 7, Monday= 1317 A.D., April 18.	Do. Records gift of certain plots of land after purchasing the same from some persons, to god Mahādēva of Mūlasthāna at Kaḍami by Sēshaya-bhakta and his brother Mallaya for the merit of their parents.
76	Same pillar . . . . .	....	....	Saka 1241, Siddhārthin, Pushya ba. 7, Thursday=1320 A.D., January 3.	Do. In continuation of the above. Records gifts of land after purchase to god [Ma]llēsvara-mahādēva of Kaḍami by Elugu Mali-setti for the merit of his parents.
GUNTUR DISTRICT					
PALNAD TALUK					
77	Nāgārjunikoṇḍa.—Pedestal of a broken seated Buddha image found at Site No. 9 (now preserved in the Antiquity Section).	....	....	....	Prakrit, Brāhmī Fragmentary. Records the installation of the image by the wife of Kōḍabudhi. In characters of about the 3rd century A.D. Published in <i>Ep. Ind.</i> , Vol. XXXV, pp. 1 ff.
78	Pillar in the so-called burning <i>ghāt</i> in Site No. 126 bearing the inscription written length-wise on three sides.	Ikshvāku	Ehavaśa Chāntamāla	Vijaya, grīshma-paksha 2, divasa 1.	Do. Damaged and worn out. Records the construction of a <i>dēva-kula</i> and a <i>sthala</i> of a god and an <i>akshayanīvi</i> for their maintenance. The <i>akshayanīvi</i> consisted of 100 <i>dināri</i> deposited into four <i>śrēṇis</i> . In characters of the 3rd or 4th century A.D. Loc. cit.
79	Pillar with a sculpture near the sixteen-pillared <i>maṇḍapa</i> in Site No. 61, Sector IV, Division 215, Trench D5.	Do.	Do.	Year 13, grīshma-paksha 5, divasa 7.	Do. Records that the pillar was the <i>chhāyā-stambha</i> (i.e. a pillar bearing the representation of the person in whose memory it was raised) of <i>Mahāsēnāpati Kumāra</i> Eli Ehavūladāsaminaka, who was a son of Virapurushadatta born of a queen named Yakhilīnikā. In characters of about the 3rd century A.D. Loc. cit.
80	Stone fragment with sculpture found in Sector IV, Division 152, Trench A5.	....	....	....	Do. Damaged and fragmentary. Refers to a <i>chhāyā-stambha</i> . In characters of about the 3rd or 4th century A.D.
81	Isolated pillar in Section IV, Division 195, Trench A5.	....	....	....	Do. Damaged. Refers to a <i>chhāyā-stambha</i> . In characters of about the 3rd century A.D.
82	Pillar found near the Svastika-stūpa in Site No. 59, Sector IV, Division 83, Trench A 2.	....	....	....	Do. Damaged. Records that the <i>chhāyā-stambha</i> was of a person named M[ū]labhūta. In characters of about the 3rd century A. D. Published in <i>Ep. Ind.</i> , Vol. XXXV, pp. 1 ff.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
<p>ANDHRA—<i>contd.</i></p> <p>GUNTUR DISTRICT—<i>concl.</i></p> <p>PALNAD TALUK—<i>concl.</i></p> <p>Nāgārjunikoṇḍa—<i>concl.</i></p>						
83	Pillar with sculpture in Site No. 60, Sector S IV, Division 189, Trench E 2.	....	....	....	Prakrit, Brāhmī	Damaged. Records that the pillar was the <i>chhāyā-stambha</i> of a person styled <i>Mahāsēnāpati Mahātalavara</i> . In characters of about the 3rd century A.D. Do. Loc. cit.
84	Pillar in the <i>mandapa</i> in Site No. 9, Sector IV, Stūpa No. 9 of Longhurst.	Ikshvāku	Ehavaḷa Chāntamūla.	Year 8, grishma-paksha 4, divasa 15.	Do.	Damaged and fragmentary. Records that an <i>upāsaka</i> named Chandraśrī made a pavilion of stone and a store-room for the attainment of <i>nirvāṇa</i> and the longevity of the king at Sēthivara-vaḍhamāna. Do. Loc. cit.
<p>HYDERABAD DISTRICT</p> <p>HYDERABAD TALUK</p>						
85	Gōlkoṇḍa. —Black basalt stone in 3 pieces built into the steps leading to the Musa Burz.	Mughal	Aurangazib	Saka 1578, Māgha śu. 7, Wednesday = 1656 A.D., January 23.	Sanskrit, Nāgarī	Records the visit of the emperor to Gōlkoṇḍa with his army to lay siege to the fort, Abdulla Qutb Shāh's order to his minister to keep watch on the enemy, the death of Amīra Mīra and the completion of the bastion. Published in <i>Ep. Indo-Mosl.</i> , 1913, p. 53, Pl. XVII(b).
<p>KARIMNAGAR DISTRICT</p> <p>HUZURABAD TALUK</p>						
86	Kaṭukūru. —Pillar lying in the courtyard of a Śiva temple outside the village.	Kākatīya	Gaṇapati	(1) Śaka 1124 (<i>Jina-Bhava</i>), Dumdubhi, Tapasya (<i>i.e.</i> Phālguna), Saptamī. (2) Śaka 1127 (<i>riksha-bhūmi-imdu</i>), Krōdhana, Māgha, rākā-dina, śu. 15 = 1206 A.D., January 26.	Sanskrit, Telugu	Records the genealogies of the Viriyāla and Malyāla chiefs commencing from Śūra and Dannaya respectively. States that Chaṇḍapa of the Malyāla family married Mailamā, the daughter of Viriyāla Annaya and Bētama; and describes the exploits of the general Chaṇḍapa under king Gaṇapati. Records the consecration of the deities Aitēśvara on the former date and Annēśvara and Mallikārjuna on the latter and grants of land and flower garden made to the same by Mailama.
<p>MANTHANI TALUK</p>						
87	Aḍavisōmanipalle. —Rock above the rock-cut temple in the forest about two miles from the village.	....	....	....	Telugu	Damaged and worn out. Seems to record in characters of the 11th century, an endowment (details not specified) for the provision of offerings and lamps to god Rāmīśvaraḍēva by Muchcha-reḍḍi. On the side wall in the Śiva temple are engraved the letters <i>yā(jā)na</i> and a curved line by the side measuring a span in length.

88	Bagulla. —Pillar near a well near the group of temples in the forest.	....	....	....	Do. . . .	Mentions Paṇḍitārādhyā, Chenna Virayya and Peddisetti-Mallayya as probably connected with the construction of the well. In late characters.
89	Kāleśvaram. —Muktesvara temple, beam of the 16-pillared <i>maṇḍapa</i> .	[Kākatīya]	[Gaṇapati]	....	Sanskrit, Telugu	Mutilated and built in. Refers to the consecration of Vimalēśvara at Kāleśvara on the bank of the Gōdāvarī by the royal preceptor (name lost), the son of Dharmasāmbhu, and to the gifts of land made to it by the chiefs of Chernūradēśa and Rāpūrudēśa, viz. Buddhaya and Mayidēva.
90	Pillar in the same <i>maṇḍapa</i>	Vijayanagara	Dēvarāya	Saka 1319 (<i>nidhi-chandra-viśva</i>), Iśvara, 1st day of the year, Wednesday=1397 A.D., February 28.	Do. . . .	Records the performance of the <i>tulāpurusha</i> by the king in the course of his campaign of conquest (<i>dig-vijaya</i>).
91	Another pillar in the same place	....	....	Yuva, Bhādrapada śu. 12, Thursday.	Telugu . . .	Records the obeisance of Rāmabhaktudu, son of Vunukaveriṭṭi Yallā-bhaktudu to god Muktiśvara. In late characters. Also contains names of two pilgrims in late Nāgarī characters.
92	Kāśipēṭa. —Pillar in the Śiva temple on the river bank.	....	....	Virōdhikrit, Āshāḍha śu. 12, Saturday.	Do. . . .	Records the obeisance of Rāmōju Sarvayya and Koṇijarla Timmayya. In late characters.
93	Slab on the pavement at the entrance into the temple.	....	....	....	Do. . . .	Reads : <i>Brahmadēvara Mareḍḍaya</i> . Do.
94	Khammaṇṇipalle. —Pillar in the ruined Śiva temple near the village.	Kākatīya	Gaṇapati	....	Do. . . .	Damaged and broken. Records grant of money for the worship of the god Viśvanāthadēva consecrated by Viśvēśvaraśivāchārya, the royal preceptor, at Chandravelli and to the Viśvanātha-maṭha established by him there.
95	Manthani. —Slab near Bokkalavāgu to the south of the village.	Chālukya of Kalyāṇa	Bhūlōkamalladēva	....	Do. . . .	Do. Records some grant (details lost) to god Sūrēśvaradēva by Guṇḍa-rāja.
96	Lintel at the entrance into the Lakshminārāyaṇa temple.	....	....	Saka 1553, Prajāpati, Māgha śu. 5, Monday=1632 A.D., January 16.	Do. . . .	Records the construction of the <i>mukha-maṇḍapa</i> of the temple of Lakshmiṇipati at Manthenna by Jaṇṅgamayya, son of Kūrapāti Kēśamasetṭi-Gōpaya of Yerakula-gōtra.
97	Gautamēśvara temple, pedestal of the Nandi image.	....	....	....	Do. . . .	States that the (image of) Nandi was made by Tōṇṭa Valabhana. In late characters.
98	Wall of the same temple	....	....	....	Local dialect, Nāgarī.	States that this is the signature (<i>khat</i>) of Dāyānasiṅg. Do.
99	Hannūn temple in Bōyanapet; fragment built into the basement.	....	....	....	Kannaḍa	Fragmentary. The record has been effaced for carving a peacock and a floral design. The words <i>subhaga-kandarpa</i> (1.4) and <i>barasi</i> (1.10) can be made out. In characters of the 10th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—<i>contd.</i>					
	KARIMNAGAR DISTRICT—<i>concl.</i>					
	MANTHANI TALUK—<i>concl.</i>					
	Manthani—<i>concl.</i>					
100	Another temple of Hanumān near Tam-macheruvukattā; pillar set up in the temple.	Kākatīya . . .	Gaṇapati . . .	Saka 1121, Siddhārthin, Makara-saṅkrānti.	Sanskrit, Nāgarī . . .	Records that Mañchanārya, the priest of Kākatī Gaṇapati-dēva, having received lands from Allum-Prōlrāju, granted them with the permission of the king for the establishment of a village and the construction of a tank. Also records gifts by the members of his family, namely, Mallikārjuna, Kēsava-sūri and Gōpāla-sūri. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 61 ff.
101	Pōtāram. —Broken pillar lying near Eḍla Ratnayya's house.	....	....	Śaka [1.09], Du...., Māgha śu. .	Telugu (prose and verse).	Fragmentary. Seems to refer to a tax-free gift of land for worship, offerings and repairs of some temple. In characters of the 13th century.
	SULTANABAD TALUK					
102	Sundella. —Pillar in Survey No. 30	Kākatīya . . .	Mahādēva . . .	Śaka Piṅgaḷa, Chaitra śu. 8, Friday; probably= 1197 A.D., March 28.	Telugu . . .	Mutilated. Seems to record a gift (details lost) to god Vam-kēśvaradēva by a feudatory (name lost) of the king.
	KURNOOL DISTRICT					
	KURNOOL TALUK					
103	Dāḍidapāḍu. —Stone in Survey No. 16	....	....	Rākshasa, Kārttika śu. 5.	Do. . . .	Records a gift of land to Singiraḍḍi as <i>bhāvimānyam</i> (for his having dug a well). In late characters.
104	Gondiparla. —Slab in front of the Śiva temple on the bank of the river Tuṅga-bhadra.	....	....	....	Sanskrit (verse), Telugu.	Damaged. Contains some verses in praise of the sacredness of the <i>tīrtha</i> called <i>Rāmatīrtha</i> .
105	Lañjapōlūru. —Slab in front of the Śiva temple.	Vijayanagara . . .	Veṅkatādri . . .	Śaka 1[52]6, Krōd-hin, Jyēsthā ba. 30.	Telugu . . .	Damaged. Seems to record remission of some taxes on the artisans and barbers of Kandanaṇḍolu by <i>Mahāmaṇḍalēśvara</i> Veṅkatādri-ayyadēva-mahārāja, son of Rāmarāju-Śrīraṅgayyadēva-mahārāja (cf. No. 19 of App. E., <i>A. R. Ep.</i> 1941-42).
	PATTIKONDA TALUK					
106	Maddikere Agrahāram. —Stone on the road side.	....	....	Saumiya, Jyēsh[tha], ba. 3.	Do. . . .	Damaged. Mentions Rāmapa-nāyanivāru, son of Bojjapā-nāyūḍu. In late characters.

NALGONDA DISTRICT						
DEVARAKONDA TALUK						
107	Elēsvaram. —Four pillars in the excavated site close to the group of temples on the river bank.	..	..	..	Shell characters(?)	Probably pilgrims' records.
VISAKHAPATNAM DISTRICT.						
BHIMLIPATNAM TALUK						
108	Kanumetta. —Pillar at the foot of the hill called Simirikonda.	..	..	Saka 1078 (<i>vasu-śaila-kha-imdu</i>), Mina ba. 5, Sunday. Irregular.	Telugu and Sanskrit, Telugu.	Records the gift of five <i>māḍas</i> for a perpetual lamp to god Jaṭēśvaradēva of Kanumaṭṭi by Rēchana-pradhāni, son of Madhurāntaka.
109	Other side of the pillar . . . . .	..	..	..... Mēsha-punnama, Friday.	Telugu	Records the gift of five <i>māḍas</i> to god Jaṭēśvaradēva of Kanu-mati of Sindūraparvata for a perpetual lamp by Dāmana-pradhāni, son of Aḍupāka Kāpi-nāyaka. The chief bears the epithets <i>Rājachintāmaṇi</i> and <i>Gaṅga-brahma-mārūya</i> .
110	Rāvāḍa. —Stone slab standing in the main street of the village.	Eastern Ganga	Anantavarmadēva	Year 65, Kumbha,, Thursday.	Tamil	Registers a gift of 5 <i>māḍai</i> for maintaining a perpetual lamp in a temple (name lost) by a merchant of Malaimaṇḍalam hailing from Uraiyūr-kkūṛram in Tenkarai-nāḍu in Sōla-maṇḍalam.
SARVASIDDHI TALUK						
111	Dimili. —Pillar in the <i>mukha-maṇḍapa</i> of the Nagnēśvara temple.	Vēlanāṇḍu	Kulōttuṅga-Prithivīvara	Saka 1114, Vishu-saṅkrānti.	Telugu	Records the gift of a perpetual lamp and a grant of land purchased from the <i>mahājanas</i> of the village for maintaining the same (lamp) in the temple of Nagnēśvara-mahādēva of Dimila by Saluvariti Nārapa-nāyaka for the merit of Jāyama-mahādēvi, the mother of the king. Mentions Abanāchārya as the engraver of the record.
112	Gōpālapaṭṇam. —Door-jamba and threshold of the Dharmalingēśvara temple.	Chālukya of Vēṅgi	Sarvalōkāśraya Viṣṇuvarddhanamahārāja (Rājārāja I).	Year 35, Uttarāyana.	Do.	Records a gift of 50 sheep for a perpetual lamp in the temple of Pattīśvara-mahādēva probably by Sāraṅgavīra. The gift was entrusted into the hands of Dharmāṅgada-bōya.
113	Lintel at the entrance into the same temple	..	..	..	Do.	Seems to record a gift of 30 <i>inapa-e[d]lu</i> made into the hands of Balida-bōya. The donor's name is not clear. — In characters of the 11th century.
114	Sarvasiddhi. —Stone in a field called Nandala-dibba outside the village.	..	..	..	Do.	Badly effaced. Only the word <i>sarvasiddhi</i> is faintly traceable. In characters of the 9-10th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—<i>concl.</i>					
	WARANGAL DISTRICT					
	MULUGU TALUK					
115	Palampet. —Pillar standing in the courtyard to the north-east of the Rāmappa temple.	Kākatīya	Gaṇapati	Saka 1135 (<i>śaralōka-ihdu-bhū</i>), Śrīmukha, Madhu- (Chaitra) śu. 8, Sunday, Pushya=1213 A.D., March 31.	Sanskrit and Telugu, Telugu.	Describes the exploits of the general Rēcherla Rudra and records the consecration of the deity Rudrēśvara at Ūrugallu (Warangal), the construction of a magnificent city around it, and the endowment of the villages Nekkomda, Upparlapalli and Borlapalli to the deity. Also records the grant of the village Nraḍkude to the deities Rudrēśvara, Kātiśvara and Kāmēśvara in Ātukūru by the chief. Published in <i>Hyd. Arch. Series</i> , No. 3.
116	Western wall of the hall of the same temple	....	....	....	Sanskrit and Telugu, Nandināgarī and Grantha.	The labels mention Vibhūti Gauraya of Māchirājupalli in Oruṅgallu, a devotee of Paṇḍitārādhyā. <i>Ibid.</i> , pp. 12 and 13.
	WARANGAL TALUK					
117	Dharmasāgar. —Broken pillar lying in front of Vēnugōpālasvāmin temple.	Kākatīya	Gaṇapati	Lost	Sanskrit and Telugu, Telugu.	Fragmentary. Mentions the minister Malla and Bhāskara, Chenna, Ganna and Gaṇādhipa as his ancestors in that order. Records the grant of some land to the deity Prasanna-Viśvēśvara at Elkurki and to the various servants in the temple. Also mentions Paṇḍitārādhyā and his two sons. Published in <i>Hyd. Arch. Series</i> No. 13, Part II. No. 1.
118	Hanumakoṇḍa. —Huge boulder near Māla Pōchamṇaguḍi in Komarapalli, hamlet of Hanumakoṇḍa.	Do.	Bēta II	Śaka 1001, Siddhārthi, solar eclipse=1079 A.D., December 26.	Do.	Records a gift of land for a perpetual lamp to the gods Prōlēśvara and Bētēśvara by <i>Mahāmaṇḍalēśvara</i> Bētarāja who enjoyed the title <i>Vikramachakrin</i> . <i>Ibid.</i> , No. 6.
119	Below the Jaina images cut in the rock at Padmākshi temple.	....	....	....	Kannaḍa	Damaged. Purport not clear. In characters of the 11th century.
120	Same place	....	....	....	Do.	Reads: <i>Śrī Prabhāchandraḍēvara Mādhavaṣeṭṭi</i> . Do.
121	Near the entrance into the Padmākshi shrine.	....	....	....	Telugu	Mentions certain Kannabōya. In modern characters.
122	Matṭewāḍa (Warangal). —Red stone pillar lying in the Bhōgeśvara temple.	....	....	....	Sanskrit and Kannaḍa, Kannaḍa.	Refers to the setting up of the <i>nisidhi</i> pillar for Tribhuvana-chandrabhattāraka of the Mūlasaṅgha and Koṇḍakundānvaṇa.
123	Slab built into the gateway of the same temple.	....	....	....	Telugu	Records that the stone-work (<i>rāti-nirvāhakam</i>) was done by Rāmāyya of Chemjerla. In modern characters.

124	Muppavaram. —Stone pillar on the hillock called Bayyanabōdu about a mile to the north of the village.	Kākatīya	Gaṇapati	....	Do.	Records the construction of a temple, the consecration of Rāmēśvara therein and the grant of land to that god by Peṇṭa Mallireḍḍi, son of Bollireḍḍi and Komma-sāni. Published in <i>Hyd. Arch. Ser.</i> No. 13, Part II, No. 13.
125	Nārāyanagiri. —Huge boulder with sculptured panel near Elugutta, about two miles towards the west of the village.	....	....	Śaka 928, Parābhava	Kannaḍa	Mentions king Guṇagarasa with the epithets of <i>Rājavidyādhara</i> , <i>Tuṅgavedaṅga</i> , and <i>Ekkalasāhara</i> as belonging to Satyāśrayakula. Records the consecration of the deity Mallikārjuna by an official (Aichayya ?) of the king. The inscription is engraved on the top of the panel and repeated again at the bottom.
126	Rāpartī. —Stone pillar in the compound of Kasana-bōyani Rājamallu's house.	Kākatīya	Rudra[I]	Pārthiva, Māgha ba. 11 [Saturday]= 1166 A.D., January 29.	Telugu	Damaged. Records a gift of land and money probably for the merit of the king. Mentions the names of a number of <i>seffis</i> .
127	Broken pillar in front of the Śiva temple in Kotta-Rāpartī, hamlet of Rāpartī.	[Kākatīya]	....	Śaka 1169 (<i>Brahma- ritu-chandra-īndu</i>), Āshāḍha.	Sanskrit (verse), Telugu.	Fragmentary. Mentions the names of Rudriya-bhūpa, Sūraya-bhūpa, Bēta and Sūramāmbā whose relationship with the former three however is not clear.
128	Urusu. —Huge rock called Urusu-gutta, about a mile towards the west of the village.	....	....	....	Do.	Gives a graphic account of the love, separation and marriage of a Siddha couple in 62 verses in the <i>Śardūlavikrīḍita</i> metre. States that it is the work of poet Narasimha. In characters of about the 13th century.
129	Rock in the valley behind the shrine of Raṅganāyakulu.	....	....	....	Sanskrit, Nāgarī	States that this is the work on <i>Yōgaśāstra</i> by Narasimha-maharshi, the daughter's son of <i>Rājaguru</i> Viśvēśvara. Do. See No. 128 above.
130	Waradannapēṭa. —Pillar from the old fort wall, now kept in the Panchayat Board Office.	Kākatīya	Gaṇapati	....	Sanskrit and Telugu	Damaged. Contains several verses in praise of the king and refers to Trilingadēśa.
131	Zafargadh. —Huge rock near a pond close to the temple of Narasimhasvāmin on the hill.	Rāshtrakūṭa	....	....	Kannaḍa (archaic)	Begins with the eulogy of a Rāshtrakūṭa king whose name is not clear and mentions certain Saṅkaragaṇḍa. Seems to refer to the establishment of a village and also the consecration of a deity. In characters of about the 9th century.
BENGAL, WEST						
CALCUTTA—24 PARGANAS						
132	Alipore. —Sculptures in the possession of Shri H. P. Podder. Right side and above the head of a standing Buddha image.	....	....	....	Sanskrit, Gaudīya	Records the Buddhist formula, <i>Yē dharmā</i> ° etc. In characters of about the 10th century.
133	Around the head of a seated Buddha image	....	....	....	Do.	Do.
134	Frieze of a slab containing nine figures of Buddhist deities.	....	....	....	Do.	Do.
135	Another frieze	....	....	....	Do.	Records that the object was the gift of Maṇināga, son of Jayā who was the wife of <i>Śhatira</i> Achalakūṭi. Also records the creation of an <i>akshayanūṭi</i> of <i>pu</i> (i.e. <i>gurāṇa</i>) 123, <i>ga</i> (i.e. <i>gaṇḍaka</i>) 1 for the turning of incense. Do.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
BENGAL, WEST—concl'd.						
CALCUTTA—24 PARGANAS—concl'd.						
Alipore—concl'd.						
136	Another frieze of a slab containing nine figures of Buddhist deities.	....	....	....	Sanskrit, Gaudīya	Records the gift of the image in question by <i>sthavira</i> Dharmamitra belonging to <i>Vaṅga-vishaya</i> and the <i>Mūlasarvāstivāda-parishad</i> . In characters of about the 10th century.
137	Stela around the head of a seated Buddha image.	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. Do.
138	Stela around the head of a Buddha image, seated in the European fashion.	....	....	....	Do. . . .	Do.
139	Stela around the head and pedestal of a standing four-armed Buddhist goddess.	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. and states that the image was the gift of <i>Vasudhārākā</i> , daughter of <i>Karaṇika-vipra</i> Bhadanta. Do. See No. 147 below.
140	Stela around the head of a Buddhist goddess in the <i>sukhāsana pose</i>.	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. Do.
141	Pedestal of a Buddha image . . .	....	....	....	Do. . . .	Fragment. Mentions a <i>pādamūlika</i> whose name cannot be read. Do.
142	Stela of a Buddhist goddess . . .	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. In characters of about the 10th-11th century.
143	Stela of a dancing Buddhist goddess .	....	....	....	Do. . . .	Do.
144	Lower right side and pedestal of a Buddhist goddess with four arms.	....	....	....	Do. . . .	Gives the Buddhist formula and states that the image was the gift of <i>Varshika</i> , a <i>Bhaṭṭaputra</i> . Do.
145	Stela of a Buddhist deity . . .	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. Do.
146	Above the head of a seated Buddhist image.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Records the Buddhist formula <i>Yē dharmā°</i> etc. In characters of about the 11th century.
147	Left and right sides and the pedestal of a seated Buddha image.	....	....	....	Do. . . .	Records the Buddhist formula <i>Yē dharmā°</i> etc. and the gift of the image, by <i>Sillukā</i> , wife of <i>Karaṇika-vipra</i> Bhadanta. See No. 139 above. In characters of about the 10th century.
BIHAR						
GAYA DISTRICT						
148	Naudiha.—Kālsthān in the village .	....	....	....	Sanskrit, Gaudīya	Contains the two tantric formulae, one of which reads: <i>Om mlūm Maṇibhadraya namah</i> . Do.

PATNA DISTRICT						
149	Pāṭnā. —Around the head of a Buddha image in the possession of Shri S. V. Sohoni.	....	....	....	Do. . . .	Fragmentary. Contains the Buddhist formula <i>Yē dharmā°</i> etc. and records that the image in question was the gift of the son of a person, both the names being lost. Do.
150	Pedestal of a Buddha image in the possession of the same.	....	....	....	Do. . . .	Damaged. Records the gift of the image by a person whose name is illegible. Do.
151	Wooden seal in the possession of the same	....	....	....	Do. . . .	Reads (1) <i>Dēvapuryā[h]</i> <i>Śaulkasāṅghī</i> . (2) <i>ka(kā)naṁ(nāṁ)s=cha</i> . In characters of about the 6th century. The seal depicts the <i>Gajalakṣmī</i> motif on its upper half.
152	Impressions from Superintendent for Archaeology, Mid-Eastern Circle. Findspot: Slab of a well at Nagarpārā , Bihpur Police Station, Bhagalpur Dt.	....	....	Vikrama Śaka 1634.	1770, Local dialect, Nāgarī	Seems to refer to the construction of a well and a tank and mentions Dhāranarāya(?) Chandēla.
SHAHABAD DISTRICT						
SASARAM						
153	Tārāchandi. —Back wall of an open cavern to the proper left of the representation of the goddess Tārāchandi on a rock.	....	Mahānāyaka Pratāpadhavalā	Vikrama 1225, Jyēsthā ba. 3, Wednesday=1169 A.D., April 16.	Sanskrit, Gauḍīya .	Records the declaration by the king described as the lord of Japila that the Brāhmanas of Svarnahala had secured a forged copper-plate grant in respect of the villages of Kalahandi and Vadayilā by bribing Dēū, a servant of king Vijaya-chandra, the lord of Kanyakubja and that <i>bhāga</i> and <i>bhāga</i> should be collected from the two villages. Published in <i>J.A.O.S.</i> , Vol. VI, p. 548 and <i>Ep. Ind.</i> , Vol. XXXIV, pp. 23 ff.
BOMBAY						
AURANGABAD DISTRICT						
AURANGABAD TALUK						
154	Auraṅgābād. —Pedestal of an image kept in the Museum. Findspot: Daulatābād.	....	....	Śaka 1126, Ānanda, Vaiśākha śu.	Sanskrit Nāgarī .	Damaged. Records the obeisance of Hirō, wife of Śrīpati who was the son of Dēugi and Āurō.
155	Daulatābād. —Slab fixed into the niche of the well of Gumman Kahar.	....	....	[Śaka] 1613, Khara, Āshāḍha śu.	Do. . . .	Portion to the proper left is broken off. Records the construction of the well by a person (name lost) belonging to Śāṅḍilya gōtra. Mentions a certain Bōpadēva.
156	Ellōrā. —Below the panel of images on the left pillar (Cave No. 33) in the <i>Jagannātha-sabhā</i>.	....	....	....	Kannāḍa . . .	Damaged. Mentions Nāganandin. (Cf. No. 159 below. In characters of about the 9th-10th century.
157	Left dwarf wall of Cave No. 21 (Rāmēśvar)	....	....	....	Do. . . .	Damaged. Reads: A— <i>Śrī-Dēvadāsa</i> . E—(1) <i>Śrī-Gāṇ[ga]</i> (2) <i>[dē]van</i> . Do.
158	Pillar (Cave No. 33) in the <i>Jagannātha-sabhā</i> , below the image of Pārśvanātha Tīrthāṅkara.	....	....	....	Sanskrit, Kannāḍa .	Damaged. Seems to refer to the construction of two images of Padmāvatī by Bēlabrahmachāri. Do.
159	Below the panel of images (Jaina) on the right pillar in Cave No. 33.	....	....	....	Do. . . .	Mentions the Jaina teachers Nāganandi-gorava and [D]pānandi Siddhānta-bhattāraka. Also mentions the names Śīlabe, Ā[lu]ka and Āchabe. Do. See No. 156 above.

Sl. No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—<i>contd.</i>					
	AURANGABAD DISTRICT—<i>concl.</i>					
	BHOKARDAN TALUK					
160	Ajantā. —Pedestal of a Buddha image in Cave No. 4.	....	....	....	Sanskrit, Southern	Records the installation of the image of Buddha in the <i>vihāra</i> by Māthura, son of Abhayānandin, of the Kārvaṭīya <i>gōtra</i> for the merit of his parents and others. In characters of about the 6th century A.D. Published in <i>Ep. Ind.</i> , Vol. XXXIII, pp. 259 ff. and Plate.
	PAITHAN TALUK					
161	Paithān. —Slab built into the western wall of the Nāg-ghāt.	Marāṭhā of Satārā	Sāhu	Saka 1656, Māgha śu. Hari-divasa.	Marāṭhī, Nāgarī	Records the construction of the <i>ghāt</i> at Nāgātīrtha by Ānandarāya, son of Raghupati.
162	Step near the same wall	Do.	Do.	....	Do.	Refers to the construction of the steps at Nāgēśvara-tīrtha by the son of Raghupati. Cf. No. 161 above.
163	Well near the outer gate of Nāgghāt	....	....	Vaiśākha, tṛtīya-divasa.	Do.	Damaged. Mentions Narahari and Gōvindarāya. In late characters.
164	Step of the <i>ghāt</i> of the Gōdāvarī river	Marāṭhā of Satārā	Sāhu	....	Do.	Damaged. Seems to mention the son of Raghunātha and the construction of steps (<i>sōpāna-paṅkti</i>). Do. Cf. Nos. 161-62 above.
165	Janglā. —Wall, left of entrance into the Ghaṭōtkacha Cave.	Vākāṭaka Vatsagulma	of Dēvasēna	....	Sanskrit, Southern	Gives the pedigree of Hastibhōja, minister of Dēvasēna. In characters of about the 5th century A.D. Published in <i>ASWI</i> , Vol. IV, p. 138 ff. and Pl. LX; <i>ASWI</i> , Vol. V, <i>Inss. from the Cave Temples of Western India</i> , p. 88, No. 12.
166	A pillar of the cave	....	....	....	Sanskrit, Siddhamā-trikā.	Gives the Buddhist formula <i>Yē dharmā</i> ° etc. In characters of the 9th century.
	BOMBAY DISTRICT					
167	Bombay. —Bronze image in the possession of Shri Bhabha of Messrs Tata & Sons Ltd. Through Shri S. N. Chakravarti.	....	....	....	Tamil	Mentions Draupad[i]-amman probably as the name of the deity. In late characters.
168	Slab kept in the store-room in the Prince of Wales Museum.	....	....	....	Local dialect, Nāgarī	Damaged and incomplete. Purport not clear. Seems to record a gift to a mosque (<i>mijigiti</i>). In late characters.
169	Another slab in the same place	....	....	....	Do.	Do. Purport not clear. Do.
170	Third slab in the same place. Findspot: Koprad (Sopārā).	Yādava of Dēvagiri	Rāmachandra	Saka 12[19], Hēmalāmbi, Phālguna ba. 1, Friday=A.D. 1298, February 28.	Marāṭhī, Nāgarī	Mentions the king's feudatory <i>Sakalasainyādhipati</i> , <i>Sarvād-hikāri</i> , <i>Mahāmandalēśvara</i> Kanharadēva and seems to record a gift to a mosque (<i>mijigiti</i>). See <i>Ep. Ind.</i> , Vol. XXXV, pp. 50 ff.

171	Slab kept in the Trombay house inside the Stanvac refinery.	Silāhāra	Haripālādēva	Saka 1075, Śrīmukha, Āshādha śu. 15, Sunday, lunar eclipse=1153 A.D., July 7. (The week day was Tuesday).	Sanskrit, Nāgarī	Seems to record some gift by the king to the Brāhmanas of the village Māhavalā in the <i>Shaṭ-shaṣṭi-vishaya</i> .
NAGPUR DISTRICT						
172	Nāgpūr.—Central Museum. Base of a memorial sculpture. Findspot: Boharda , Burhanpur Tahsil, Nimar District.	Rāthōḍ	....	(1) Vikrama 1687, Saka 1552, Prathama Āshādha ba. [3], Thursday=1639 A.D., June 17. (2) V. S. 1706, Śrāvā śu. 15.	Local dialect, Nāgarī.	Records the death of Mahārāja Karasasēna on the earlier date and the construction of a <i>chhatrī</i> by Mōhanasingha on the later.
173	Do. Stone slab, Museum No. 1. Findspot: Deoṭēk , Chanda District.	Vākātaka	Rudrasēna [I]	....	Sanskrit, Late Southern Brāhmī.	Damaged and fragmentary. In characters of about the 4th century A.D. Published in <i>Proceedings and Transactions of the Eighth All-India Oriental Conference</i> , 1935, pp. 613 ff. and Plate facing p. 622.
174	Another slab. Museum No. 3. Findspot: Pauni , Nagpur District.	....	....	....	Prakrit, Southern Brāhmī.	Damaged. Mentions Bhagadatta. Published in <i>Ep. Ind.</i> , Vol. XXIV, pp. 11 ff.
NANDED DISTRICT						
BHOJAR TALUK						
175	Bhōkar .—Slab set up in the compound of the Mahādēva temple on the hill.	....	....	[Vikrama 1101 ?]	Local dialect (?), Nāgarī.	The first line seems to commence with the words, <i>surasa-kōmala</i> etc. Purport not clear.
176	Another slab in the same place	....	....	....	Do.	Seems to record a pilgrim's name. In late characters.
177	One of the steps leading to the temple	....	....	....	Do.	Do.
DEGLUR TALUK						
178	Dēvapūr .—Sculptured pillar in the compound of the Śiva temple.	....	....	....	Kannāḍa	Records a tax-free grant of land for the offerings to god Kēśavādēva installed by Vennamayya-nāyaka (see No. 179 below). In characters of the 12th century.
179	Ērgi (Khurd) .—First face of a pillar lying near a <i>bourdī</i> in the village.	Chālukya of Kalyāṇa	Sarvajña-Chakravartī ruling from Kalyāṇa.	Bhūlōkamalla, Year 9, Āshādha Amāvāsyā, Monday, solar eclipse=1134 A.D., July 23.	Do.	Records a grant of land and levies on certain articles for the worship of god Kēśavādēva installed by Vennamayya-nāyaka, son of Gōvindarasa, for the maintenance of the priest and for the repairs and white-washing of the temple, by Sōvarasa, the brother of Vennamayya-nāyaka. The grant was made with the consent of the <i>Mahājanas</i> and others of the <i>agrahāra</i> of Frige.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—<i>contd.</i> NANDED DISTRICT—<i>contd.</i> DEGLUR TALUK—<i>contd.</i> Ērgi (Khurd)—<i>concl.</i>					
180	Another face of the same pillar	Chālukya of Kalyāṇa	<i>Sarvajña-Chakravarti</i> Bhūlōkamalla, ruling from Kalyāṇa.	Year 13, Kālayukta, Bhādrapada ba. Ēkādaśī, Thursday=1138 A.D., September 1.	Kannaḍa	Records a grant of land and a house site by <i>Mahāmaṇḍalēśvara</i> Ereyamarasa for the god Kēśavaḍēva, installed by Venṇamayya-nāyaka in the Nakharēśvara temple at <i>agrahāra</i> Ērige, for the worship of the god, for maintaining the priest and for the repairs and whitewashing of the temple. Ereyamarasa is described as <i>Amarāvatipuravarā-jhīśvara</i> . Also records a grant of money from out of the amounts accrued from various levies by the <i>Sunkavergade</i> (name not given) and supply of flowers on specified occasions by the flower-vendors.
181	In continuation of the above	Do.	Do.	Year 12, Śrāvaṇa śu. Ēkādaśī.	Do.	Damaged. Records a grant of land apparently to the same deity, by the <i>mahājanas</i> of Ērige for supply of flowers by the flower-vendors (<i>māla-gāra</i>) on the <i>ēkādaśī</i> days.
182	Hotṭal. —Two sides of a pillar lying in the compound of a dilapidated Śiva temple.	Do.	[Sōmēśvara I or II]	....	Sanskrit, Nāgari	Records the construction of a temple of Śiva called Siddhēśvara at Kalyāṇa, the city of king Sōmēśvara by Siddhugi, a subordinate of the rulers of the <i>Vahni-kula</i> , who were themselves apparently feudatories of the Chālukyas of Kalyāṇa. Also records gift of money at the rate of a <i>dramma</i> and a <i>nishka</i> per village from a thousand villages by king Sōmēśvara in the presence of the preceptor (<i>guru</i>) Chandra-rāśi to god Siddhēśvara. In characters of about the 12th century. See No. 184 below. Published in <i>EP. Ind.</i> , Vol. XXXV, pp. 159 ff.
183	Sculptured pillar lying near No. 182 above	Do.	....	Chālukya-Vikrama 26, Viśha (Vṛisha), Kārttika śu. 8, Thursday, Uttarāyana = samkrānti=1101 A.D., October 31.	Kannaḍa	Fragmentary. Records a grant of land to the god Trai(Tri)-purusha, of the school (<i>śāla</i>) at <i>agrahāra</i> Ērige by <i>Maṇḍalika</i> Ereyamarasa and Rebba[adēvi]. The portion specifying the relation between the donors is broken off. Cf. No. 180 above.
184	Karaḍkhal. —Two faces of a pillar in the compound of the Mahāḍēva temple.	Do.	Tribhuvanamalla (Vikramāditya VI), ruling from Kalyāṇa.	....	Do.	Damaged. Gives the genealogy of the Chālukya kings upto Tribhuvanamalla and describes the chiefs of the Vahni family, of whom Karkka is stated to have built the temple of Sōmēśvara at Karaḍikal. Mention is made of Chandra-śekharamuni and Jñānēśayōgiśvara, the latter of whom seems to have constructed a temple and established some <i>satras</i> . In characters of about the 12th century. See No. 182.

185	Another face of the same pillar	Do.	Bhūlōkamalla (Sōmēśvara III), ruling from Kalyāpa.	Year 5, Sādhārāṇa, Pushya ba. 9, Thursday, Uttārāyana-samkrānti = 1130 A.D., December 25.	Do.	States that while <i>Mahāmaṇḍalēśvara</i> Ereyamarasa was governing the divisions of the Two-thousands, <i>Mahāmaṇḍalēśvara</i> , <i>Anesāhanaverggaḍe</i> Hemmāḍiyarasa made a grant of the <i>Baṇṇigedere</i> tax of Ālūru and other villages in the division of Avaravāḍi-700 and Nāyigāve in Sakkarage-90 for the merit of his parents, Būcharasa and Māḷiyabarasi. The donation was made to the god Sōmanātha and was entrusted to Jñānēśvara-panḍita, the <i>āchārya</i> of the <i>mahāghaṭikāsthāna</i> of [the temple of] Sōmēśvara at Karaḍikal.
186	Same face	Do.	Do.	Year 7, Paridhāvi, Śrāvāṇa Amāvāsyā, Wednesday, solar eclipse, = 1133 A.D., August 2. (The cyclic year was Pramādi.)	Do.	Records the grant of the income from the village of Nāyigāve in Sakkarage-90, for worship of the god Svayambhu-Sōmanātha and for effecting repairs to the temple. The donor seems to be <i>Mahāpradhāna</i> and <i>Samastatantrādhiśthāyaka</i> [Śrīdhara]yya who is stated to have held the <i>sāmāntike</i> of Avaravāḍi-700. Mentions Rudra-daṇḍādhipa, a devoted officer under Vikramāditya VI, probably as the father of the donor. The record refers to the northern expedition of the king.
187	Fourth face of the same pillar	Do.	[Vikramāditya VI].	Chālukya Vikrama 4, Siddhārthi, Pushya śu. 5, Thursday, Uttārāyana-samkrānti. Irregular.	Do.	Refers to the construction of the temples of gods Svayambhu-Sōmanāthadēva, Dōrēśvaradēva, Kalichōrēśvaradēva and Prasannabhairavadēva at Karaḍkal by <i>Mahāmaṇḍalēśvara</i> Karkkarasa. Records an endowment of land for worship and offerings to the gods, repairs to the temples, feeding of ascetics and Brāhmanas and for education.
188	In continuation the above	Do.	[Do.]	[Chālukya Vikrama] 12, Prabhava, Māgha śu. 10, Thursday = 1088 A.D., January 6.	Do.	Records a grant of land and house-site by Kalichōrarasa at the time of erecting the <i>kalāśa</i> (on the temple of Sōmanātha).
189	Do	Do.	[Bhūlōkamalla]	Year 5, Sādhārāṇa, Āśvayuja Amāvāsyā, Sunday, solar eclipse = 1130 A.D., October 4. (The weekday was Saturday.)	Do.	Records a grant of land to the god Svayambhu-Sōmanātha in the presence of Jñānēśvara-panḍita by <i>Mahāmaṇḍalēśvara</i> Ereyamarasa.
190	Do	Do.	[Vikramāditya VI]	Chālukya-Vikrama [2]7, Chitrabhānu, Pushya ba. 5, Monday, Uttārāyana-samkrānti. Irregular.	Do.	Records the grant of the village Nērilage for the worship of Svayambhu-Sōmanātha, and for feeding and education. The name of the donor who was a <i>Mahāmaṇḍalēśvara</i> is lost. The grant was entrusted to Chandraśekhara-panḍita.
191	Do	Do.	[Do.]	Chālukya-Vikrama 37, Nandana, Phālguna Amāvāsyā, Monday, solar eclipse = 1113 A.D., March 19. (The weekday was Wednesday).	Do.	States that <i>Mahāmaṇḍalēśvara</i> Madanakarnarasa granted the <i>sāmāntike</i> of the village Ālūr in favour of Chandraśekhara-panḍita for the purpose of the worship of god Svayambhu-Sōmanātha and for feeding and education.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—contd. NANDED DISTRICT—concl'd. DHOLUR TALUK—concl'd. Karadkhel—concl'd.					
192	At the bottom of the same face	Chālukya of Kalyāṇa	[Jagadēkamalla]	Year [10], Vibhava, Vaiśākha Amā-vāsya, Tuesday, solar eclipse = 1148 A. D., April 20. (The month was Chaitra.)	Kannada	Fragmentary. Mentions a <i>Mahāpradhāna</i> , <i>Manevergade</i> and <i>Tantrapālādadhishāyaka</i> (name lost). The details of the grant are lost.
193	Taḍkhel. —Sculptured slab in the compound of the Mallēśvara temple.	Do.	Trailōkyamalla (Sōmēśvara I)	Saka 969, Sarvajit, Vaiśākha śu. 3, Wednesday = 1047 A.D., April 1.	Do.	Gives the genealogy of the Chālukya family upto Trailōkyamalla and introduces a subordinate chief, <i>Dandanāyaka</i> Nāgavarma of the Vāji family, whose genealogy also is given. Nāgavarma is credited with the victory over Malla, the lord of the Vindhya and the Śevuna chief. States that the king, at the time of his performing the <i>Shōḍaśa-mahādāna</i> celebrated the marriage of Nāgavarma and gave him the village of Taḍakal in Sakkarage-90.
194	Sculptured pillar lying in the same compound.	Do.	Bhuvanaikamalla (Sōmēśvara II)	Saka 993, Sādhāraṇa, Pushya ba. 5, Friday, Uttarāyaṇa Samkrānti = 1070 A. D., December 24. The year was current.	Do.	Records a grant of land made to the Nigalaṅka-Jinālaya constructed by <i>Dandanāyaka</i> Kālimayya of the Vāji family at Taḍakal. The grant was made with the consent of the <i>prabhus</i> of Nāyigāve and Taḍakal. Also records a grant of a flower-garden and an oil-mill apparently to the same <i>Jinālaya</i> by <i>Dandanāyaka</i> Nāgavarma, the <i>prabhu</i> of Taḍakal and the <i>mahājānas</i> of the place. A grant of money is also recorded at the end of the inscription.
	KANDHAR TALUK					
195	Bahādurpur. —Three sides of a pillar lying near a tank.	Rāshtrakūṭa	[Kṛishṇa III].	....	Sanskrit, Siddhamātrikā.	Fragmentary and damaged. Mentions the names of the rulers Dantidurga, Kṛishṇa I etc. of the Rāshtrakūṭa or Tunga lineage and the grant of certain endowments in <i>drammas</i> for worship and offerings to the deities Kālapriya, Kṛishṇēśvara, Vankeśvara, Gojjiga-Sōmanātha, etc. In characters of about the 10th century. Published in <i>Ep. Ind.</i> , Vol. XXXV, pp. 105 ff.
196	Kandhār. —Pedestal of the Buddha image in the <i>Dharmasālā</i>.	....	....	....	Do.	Damaged. Records the Buddhist formula <i>Yēdharmā</i> °, etc. Do.

NANDED TALUK									
197	Ardhāpur.—Slab lying in Shri Ramāchandra Rao's house.	Raṭṭa . . . .	....	....	Sanskrit, Nāgarī .	Fragmentary and damaged. Mentions Vallāla of the <i>Raṭṭa</i> family. In characters of about the 13th century. Published along with No. 195.	
198	Pillar near the road, half a mile from the Traveller's Bungalow.	Nizāmshāhī . .	....	....	Hindustānī, Nāgarī .	Purport not clear. Seems to record the construction of the road during the rule of the Nizāmshāhī dynasty of Hyderabad. In late characters.	
199	Lāhān.—Pedestal of a broken image lying in the Mahādēva temple.	....	....	....	Local dialect, Nāgarī	Damaged. Seems to read <i>Hirjī guruji</i> . In late characters
PARBHANI DISTRICT									
BASMATH TALUK									
200	Bāsmathnagar.—Pillar in front of the Tahsil Office.	....	....	....	Marāṭhī, Nāgarī .	Damaged.
201	Pillar near the choultry . . . .	....	....	....	Do.	Do.
HINGOLI TALUK									
202	Auṇḍhā.—Stone slab in front of the Kanakēśvari temple.	....	....	Vikrama 1. [12]	Local dialect, Nāgarī.	Mentions Rāmarāyadēva. In late characters.	
203	Pedestal of an image of a Jain goddess lying in the Paūcha-Pāṇḍava temple.	....	....	Śaka Subhākṛit, 1705, Phāl-guṇa śu. [5].	Sanskrit (corrupt), Nāgarī.	Damaged. Probably refers to the date of the installation of the image.	
204	Pedestal of an image of a Jaina god in the same temple.	....	....	....	Do.	Purport not clear. In late characters.
PARBHANI TALUK									
205	Dāmpuri.—Stone image in the Māruti temple.	....	....	....	Nāgarī	Do.
206	Parbhānī.—Lintel above the eastern gateway of Roṣhen Khan's tomb.	....	....	Śaka 1728 . . .	Local dialect, Nāgarī	Mentions Rab Subhān Khān Bahādur.	
207	Pīnglī.—Ceiling of the Pīṅgalēśvara temple.	....	....	....	Nāgarī	Purport not clear.. In late characters.
208	Left side of the door of the shrine to the left (inside the same temple).	....	....	....	Do.	Pilgrim's record. Reads ; <i>Maṅaradhaja Jōgī</i> 700.
209	A stray stone in the village . . . .	....	....	....	Do.	Purport not clear. Contains an illustration of the <i>gardabha</i> curse. Do.
210	Ukhlād.—Jaina images in the Nēminātha temple. No. 1. Marble figure of Supārāvanātha.	....	....	Vikrama Māgha, śu. 5. 1272,	Local dialect, Nāgarī	Records the installation of the image and mentions Śrī-Dharmachāha (Dharmachandra), the Mūlasaṅgha, Sūtī (Sarasvatī)-gachchha and Balātkāra-gaṇa.	

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—<i>contd.</i>					
	PARBHANI DISTRICT—<i>contd.</i>					
	PARBHANI TALUK—<i>contd.</i>					
	Ukhlad—<i>contd.</i>					
211	No. 2. Marble <i>paṭa</i> with Jaina images . . . . .	....	<i>Rājā</i> Pratāpadamanadēva	Vikrama 1272, Māgha śu. 5.	Local dialect, Nāgarī	Similar to the above.
212	No. 3. Another <i>paṭa</i> . . . . .	...	<i>Rājā-Rāya</i> Hamīradēva	Do.	Do.	Do.
213	No. 4. Marble figure of seated Dharma-nātha.	....	....	Vikrama 1499, Vaiśākha, ..[5].	Sanskrit, Nāgarī	Damaged. The inscription on the front side below the image reads : <i>Śrī-Dharmmanāthadēva</i> [h] ||, while that at the back side records the installation of the image and refers to Vidyānandin belonging to the Mūla-saṃgha.
214	No. 5. Marble figure of seated Śāntinātha	....	....	Vikrama 1526, Māgha śu. 2.	Do.	Records the installation of the image and mentions Sakalakīrtti, Bhuvanakīrttidēva and [Dharma]kīrtti, connected with the Mūla-saṃgha. Also mentions Haradāsa.
215	No. 6. A small four-sided votive stūpa-like brass structure with images of Jaina Tīrthaṅkaras.	....	....	Vikrama 1527, Vaiśākha ba. 12, Thursday= 1471 A. D., May 16. (The year was Kārttikādi and the month Amānta.)	Do.	Records the installation of a <i>Jina-bimba</i> by a lady named Tējaladē, wife of <i>br̥sh̥thin</i> Tējā, of the Simhapura <i>vaṃśa</i> at the behest of <i>ācārya</i> Vidyānamdīdēva belonging to the <i>paṭṭa</i> of <i>bhaṭṭāraka</i> Dēvēndrakīrttidēva of the Mūla-saṃgha and Sarasvatī-gacchha.
216	No. 7. Black stone seated figure of a Tīrthaṅkara.	....	....	Saka 154[1] (the year was current), Kālayukta, Māgha śu [6?], Monday= 1619 A. D., January 25.	Local dialect, Nāgarī	Records the installation of the image at the behest of Viśāla-kīrtti.
217-257	Nos. 8-48. Various Jaina Tīrthaṅkara figures.	....	....	Vikrama 1548, Vaiśākha śu. 3.	Sanskrit, Nāgarī	Record with slight textual variations, the installation of the images by some persons.
258	No. 49. Black stone seated figure of a Tīrthaṅkara.	....	....	Vikrama 16[5]1	Do.	Fragmentary. Records the installation of the image of Pārśvanātha by Lakhamā[dē], wife of Lakhamā at the behest of Vādī[bhūṣaṇa].
259	No. 50. Another similar figure . . . . .	....	....	Vikrama 1669, Phālguna ba. [10], Thursday= 1613 A. D., February 4. (The year was Kārttikādi and the month Pūrṇimānta.)	Do.	Damaged. Records the installation of the image by Jasaḥ-kīrtti of the Kāśṭhā-saṃgha.

260	No. 51. Marble figure of seated Pārśva-nātha.	....	....	....	Do. . . .	Damaged. Records the installation of the image and mentions Prāgvātaka-jñāti and Tapā-gachchha. In characters of about the 15th century.
261	No. 52. Black stone figure of seated Pārśvanātha.	....	....	....	....	Damaged.
262	No. 53. Black stone figure of a seated Tirthaṅkara.	....	....	....	Sanskrit, Nāgarī	Do.
263	No. 54. Marble figure of seated Pārśva-nātha.	....	....	....	Do. . . .	Records the installation of the image by Gāmāji at the behest of <i>bhaṭṭāraka</i> Dēvēndrakīrti who belonged to the <i>paṭṭa</i> of <i>bhaṭṭāraka</i> Dharmabhūṣaṇa belonging to the Mūla-saṅgha. In characters of about the 16th century.
264	No. 55. Black stone figure of seated Tirthaṅkara.	....	....	....	Do. . . .	Damaged. Mentions Mū°, i.e. Mūla-saṅgha and Vāḍibhū-ṣaṇa-pa(bha)ṭṭa. Do.
265	No. 56. Black stone figure of seated Tirthaṅkara.	....	....	....	Do. . . .	Badly damaged.
266	No. 57. Marble figure of seated Tirthaṅkara	....	....	Saka 1506, Tārāṇa, Phālguna śu. 2.	Do. . . .	Damaged. Records the installation of the image by a person (name lost) at the behest of <i>bhaṭṭāraka</i> . . . kīrtti, the disciple of Dēvēndrakīrtti belonging to the <i>paṭṭa</i> of Dharmabhūṣaṇa of the Mūla-saṅgha.
267	No. 58. Marble figure of seated Nēminātha	....	....	....	Do. . . .	Records the installation of the image by a person at the behest of Ajitakīrtti, disciple of <i>bhaṭṭāraka</i> Dēvēndrakīrtti belonging to the <i>paṭṭa</i> of <i>bhaṭṭāraka</i> Dharmabhūṣaṇa. Also refers to <i>bhaṭṭāraka</i> Dharmachandra of the Mūla-saṅgha, Sarasvatī-gachchha and Balātkāra-gaṇa.
268	No. 59. Black stone seated figure of Nēminātha.	....	....	Saka 1538, Naṭa, Phālguna ba. 2.	Do. . . .	Damaged. Records the installation of the image at the behest of Viśālakīrtti. Mentions Sarasvatī-gachchha and Balātkāra-gaṇa.
269	No. 60. Black stone stela with the image of Pārśvanātha.	....	....	Saka 1541, Siddharthi, Māgha śu. 12, Saturday = 1620 A.D., February 5.	Do. . . .	Damaged. Records the installation of the image at the behest of Viśālakīrtti. Refers to the Mūla-saṅgha, Sarasvatī-gachchha, Balātkāra-gaṇa and Kuṇḍakumḍāchārya-ānvaya.
270	No. 61. Similar stela . . . .	....	....	Do. . . .	Do. . . .	Records the installation of the image by Nāgaśrēṣṭhin of Kōmkapa at the behest of <i>bhaṭṭāraka</i> Viśālakīrtti of the <i>āmnāya</i> of Kumudaprabha belonging to the <i>paṭṭa</i> of Dēvēndrakīrtti of the <i>anvaya</i> of Kuṇḍakumḍāchārya and belonging to Balātkāra-gaṇa, Sarasvatī-gachchha and Mūla-saṅgha.
271	No. 62. Brass standing figure of a Tirthaṅkara.	....	....	Saka 1545	Do. . . .	Records the installation of the image by Jivāi, wife of Māhātāji.
272	No. 63. Brass seated figure with a <i>chālachitra</i> behind.	....	....	[Saka 1555]	Do. . . .	Indifferently written. Records the installation of the image and mentions the Mūla-saṅgha.
273	No. 64. Marble figure of seated Nēminātha	....	....	Saka 1576, Jaya, ba. 2 (?).	Do. . . .	Records the installation of the image by Tuka-śrēṣṭhin and another person at the behest of <i>bhaṭṭāraka</i> Ajitakīrtti belonging to the <i>paṭṭa</i> of <i>bhaṭṭāraka</i> Viśālakīrtti of the <i>āmnāya</i> of Dharmabhūṣaṇa who himself belonged to the <i>paṭṭa</i> of Dharmachandra of the Mūla-saṅgha.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—concl'd.					
	PARBHANI DISTRICT— <i>concl'd.</i>					
	PARBHANI TALUK— <i>concl'd.</i>					
	Ukhlad— <i>concl'd.</i>					
274	No. 65. Brass standing figure of Pārśva-nātha.	....	....	Saka 1589, Plavaṅga, Vaiśākha śu. 5.	Telugu . . .	Records that the image is (the gift) of the <i>śrāvaka</i> (name not clear) connected with the Mūla-saṅgha.
275	No. 66. Marble figure of seated Tirthaṅkara.			Saka 1622, Vikrama, Phālguna ba. 3.	Sanskrit, Nāgarī .	Records the installation of the image by a person (name not clear), probably connected with the Mūla-saṅgha.
276	No. 67. Black stone figure of seated Tirthaṅkara.	....	....	Saka 1680, Vikrama 1545, Rudhirōd-gārin, Jashṭha (Jyēshṭha) śu. 14.	Do. . . .	Records the installation of the image by a person named Śaravana (?) along with his wife Śanakā and son (name not clear) at the behest of <i>bhaṭṭāraka</i> Guṇabhadra of the Mūla-saṅgha.
277	No. 68. Marble figure of seated Pārśva-nātha.	....	....	Saka 156[6*], Tārāṇa, Phālguna śu. 2.	Do. . . .	Records the installation of the image, probably at the behest of Ajitakīrti of the Mūla-saṅgha and Sarasvatī-gachchha.
278	No. 69. Black stone seated figure of a Tirthaṅkara.	....	....	....	Do. . . .	Damaged. Probably records the installation of the image and mentions the Mūla-saṅgha. In characters of the 16th century A. D.
279	No. 70. Big black stone figure of a seated Tirthaṅkara in the first floor room of the temple.	....	....	....	....	Badly damaged.
	SURAT DISTRICT					
280	Navsārī.—Hero-stone under an old gate of a Parsi Private street. (Impression from Dr. J. M. Unvala).	Yādava of Dēvagiri	Rāmachandra	Vikrama 1359, Plavaṅga, Jyēshṭha ba. 6, Monday=1303 A. D., May 6.	Sanskrit, Nāgarī .	Damaged. Mentions the king's subordinate Karpadēva at Navasārikā. Published in <i>Ep. Ind.</i> , Vol. XXXV, pp. 50. ff.
	KERALA					
	KOZHIKODE DISTRICT					
	ERNAD TALUK					
281	Eḷuttukkallu.—Rock in the Cherupulā river.	....	....	....	....	Partly submerged under water. Seems to read <i>ma ē ti ḷa ni ra na</i> . In archaic southern characters.
282	Pulpatta.—Wall of the Śiva temple .	....	....	....	Tamil, Vaṭṭeḷuttu .	Damaged. Seems to record the proceedings of an assembly consisting of representatives of the <i>Arunūrruvar</i> and <i>Muṇ-ṇūrruvar</i> . In characters of about the 11th century.

PALGHAT DISTRICT									
PALGHAT TALUK									
283	Polpully.—Slab lying in front of the ruined Śiva temple in the Ambalaparambu Amēam.	....	....	....	Do.	Records the gift of 50 <i>kaṇṇju</i> of gold for burning a perpetual lamp and for offering cooked rice to the god Kōlapallidēvar by Śēṇḍaṇ Kūrṇaṇ. In characters of about the 10th century.
MADHYA PRADESH									
BHILSA DISTRICT									
284	Bhilsā.—Fragments of inscribed slabs in the District Archaeological Museum. Fragment No. 1.	....	....	....	Sanskrit, Siddhamā-trikā.	Damaged and fragmentary. Mentions Ravidatta in line 4 from the bottom. In characters of about the 7th century.
285	Do. No. 2	Paramāra of Malwa	Jayasimha	Vikrama 1320, Vaiśākha śu. [3], Thursday = 1263 A.D., April 12.	Sanskrit, Nāgarī	Records a gift made by Sānumati for the merit of Madanasīha at Bhāillasvāmpura.			
286	Do. No. 3	....	....	Vikrama 132[0], ...ba. 10, Thursday. Probably the month was Vaiśākha and the date = 1263 A.D., April 5.	Do.	Damaged and fragmentary. Apparently mentions certain donations made by Naradēva.	
287	Do. No. 4	....	....	....	Do.	Fragmentary. Refers to some composition, the expression <i>muraja-bandha</i> occurring in lines 3 and 4. In characters of the 11-12th century.
288	Do. No. 5 (sculptured)	....	....	....	Do.	Seems to read <i>Bāpadīśā</i> in the 1st line and <i>sattra</i> in the 2nd line. In characters of about the 9th century.
289	Do. No. 6	....	....	Vikrama 1524,	Do.	Fragmentary.	
290	Do. No. 7	....	....	....	Do.	Fragmentary. In characters of about the 12th century.
291	Do. No. 8	....	....	....	Sanskrit, Siddhamā-trikā.	Damaged and fragmentary. In characters of about the 10th century.
292	Do. No. 9	....	....	....	Sanskrit, Nāgarī	Damaged and fragmentary. In characters of about the 12th century.
293	Do. No. 10	....	....	....	Sanskrit, Siddhamā-trikā	Fragmentary. Seems to begin with an adoration to mother goddess. In characters of about the 9th century.
294	Do. Fragment No. 11	....	....	....	Sanskrit, Nāgarī	Damaged. Seems to contain the names Śrīdhara and Mahā-lakshmi. In characters of about the 11th century.
295	Do. (Sculptured), No. 12. Findspot : Shri Madho Singh's house.	....	....	Vikrama 1156	Do.	Records the installation of the object by the Mahāyāna Buddhist Kumārasīha, son of Paṭṭa (<i>Paṭṭakila</i>) Lakhamapa.	
296	Do. No. 13. Findspot : Thiruvani Tirtha Ashram.	....	....	....	Late Brāhmī	Fragmentary. In characters of about the 6th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—concl'd. BHILSA DISTRICT—concl'd. Bhilsā—concl'd.					
297	Fragments of inscribed slabs in the District Archaeological Museum. Fragment No. 14. Findspot: Thiruvani Tirtha Ashram.	....	....	....	Sanskrit, Late Brāhmī.	Fragmentary. Refers to Vaidīśapu[ra] and a hill (<i>giri</i>). In characters of about the 5th century A.D.
298	Do. No. 15. Findspot: Do. . . .	....	....	....	Do. . . .	A fragment of the above.
299	Do. No. 16. Findspot: Do. . . .	....	....	Vikrama 1845	Sanskrit, Nāgarī	Damaged.
	SATNA DISTRICT NAGOD TAHSIL					
300	Barhut.—Rock on the top of the hill called Lālpahād.	Kalachuri of Tripurī	Narasimha	[Kalachuri] 909, Śrāvana Śu. 5, Wednesday = 1158 A.D., July 2.	Sanskrit, Nāgarī	Refers to the construction of the channel by Ballāladēva, son of Kayavāditya. Published in <i>CII</i> , Vol. IV, pp. 321 f.
	MADRAS ARCOT (NORTH) DISTRICT TIRUVANNAMALAI TALUK					
301	Vāsudēvanpattu.—Rock near the lake in the village.	Vijayanagara .	Veṅkaṭapatidēva-mahārāya	Śaka 153[8], Nāla, Ādi 2[2], Sunday, [Pūratṭādi] = 1616 A.D., July 21.	Tamil	Damaged. Records a grant of land to god Sēvaka (?) Nārāyana-Perumā of Vāsudēvanpattu for <i>paṭṭāram</i> by Raghunātha-nāyaka for the merit of his overlord. Veṅkaṭapatidēva is stated to be the successor of Rāmachandra-mahārāya who was the successor of Achchutadēva-mahārāya. Mentions one Kumāra-rāya.
302	Slab set up in the village	Do. . . .	Sadāśiva	Śaka 1465, Śōbhakṛit, Aippaśi 15.	Do. . . .	Records a gift of land by Timmunāyaka Timmayyan for the merit of his <i>gōtra</i> to Paramānanda-Yōgīśvara, the <i>guru's guru</i> of the former.
	ARCOT (SOUTH) DISTRICT CHIDAMBARAM TALUK					
303	Chidambaram.—Natarāja temple. Second <i>prākāra</i> , north wall.	Chōla	Parakēsarivarman Vikramachōla	Year 7, Simha 25 .	Do. . . .	Commences with the <i>prāśasti</i> , <i>Pūmalai mīdaiṇḍu</i> . Registers the gift of land by purchase from Uḷachchāṇa Bhaṭṭaṇ Anantanārāyaṇakṛishṇaṇ to the temple by Kōlari Ulaguyya-vandāṇ <i>alias</i> Vāṇādhiraṇ of Vāṇḍālāṇjēri for his own merit.

304	Same wall . . . . .	....	....	....	Do.	Records the order of the <i>Tiruvannukkaṇ mūlaparushai</i> exempting from taxes some land granted in addition to the original gift of land by Maṇṇapāṇḍiāyār Aḷagiya Tiruchchirram-balamuḍaiyār <i>alias</i> Gāṅḡyārāyar for a flower garden after his own name for the temple. In characters of the 12th century.
305	West wall	Chōḷa	Tribhuvanachakravarti Rājārāja	Year 18, 140th day	Do.	Partly built in. Records a gift of a portion of his land called <i>Irumarabun-tūya-perumāl-mangalam</i> by Tirumaṇḍanamaḷa-giyār as <i>tiruppāvāḍai</i> to Aḷuḍaiya-nāyaṇār and his consort. Allots some land to the deity Tirumaṇḍanamaḷa-giyār set up by him in the Tirunāvukkaraśudēvaṇ <i>maṭha</i> . In characters of the 13th century.
306	Same wall	Pāṇḍya	Jaṭavarman Sundarapāṇḍya I	Year 7, 187th day	Sanskrit Grantha and Tamil.	Commences with the <i>prastāsi</i> , <i>Samasta-jagad-ādhāra</i> etc. Specifies in detail the shares of land given to the various institutions and communities of the newly created village, Sundarapāṇḍya-chaturvēdimangalam by the king by clubbing together portions of the villages declared as <i>nattam</i> for the purpose.
307	Do.	Do.	Tribhuvanachakravarti Virapāṇḍya	Year 4, Aippaśi [19].	Tamil	Incomplete. Refers to some settlement made by Tirumaṇḍanamaḷa-giyār, <i>mūlaparushaiyār</i> etc. of the temple. In characters of the 13th century. Cf. No. 305.
308	Do.	Do.	Tribhuvanachakravarti Kōṇṇēriṇmai-koṇḍāṇ	Year [1], 331st day	Do.	Records a royal order allotting rent-free land to the temples of Attāḷṭēvaram-uḍaiyār and Avaniṇṇuḍuḍaiya-Vināyakapillaiyār, to 124 brāhmanas and the various communities and institutions in the village, Avaniṇṇuḍuḍaiya-chaturvēdimangalam established by the king by purchase of the <i>nattam</i> land of Kaḷḷippattu-mūlai <i>alias</i> Daṇḍēśvaranallūr from the <i>tāṇattār</i> of the Tiruppulṭēvaram-uḍaiyār temple. Do.
309	Do.	Do.	Do.	Do.	Do.	Records a similar order regarding the formation of another village called Bhuvanamuḷuḍuḍaiya-chaturvēdimangalam out of lands in Kaḍalvāyachchēri <i>alias</i> Tillaināyakanallūr. Sāvitrī-maṭha is one of the institutions benefited by this formation. Do.
310	South wall	Chōḷa	Rājārāja III	Year 16+1, Simha, Sunday, Bharani=1232 A.D., August 8.	Do.	Records a gift of land, after purchase, by the generals Appana and Goppaṇa for some provisions, details lost. At the beginning of the record the 53rd day of the year is mentioned.
311	Same wall	Pāṇḍya	Māḡavarman Virapāṇḍya . . . . .	....	Do.	Engraved in continuation of the above. The date portion is built in. Records the order of Vikramapāṇḍya-Gāṅḡyārāyar providing some land for a <i>nandavanam</i> at Tillaināyakanallūr.
312	Do.	Chōḷa	Tribhuvanachakravarti Rājārāja	Year 2, day 172	Do.	Records the <i>tirumandira-ōlai</i> of Rājēndraśiṅga-mūvēnda-vēḷāṇ granting land for the daily offering of 200 <i>śeṅgaḷunir</i> flowers to the god and goddess at the time of worship in the morning and at noon. In characters of the 13th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i> ARCOT (SOUTH) DISTRICT—<i>contd.</i> CHIDAMBARAM TALUK—<i>contd.</i> Chidambaram.—<i>contd.</i>					
213	Same wall	Do.	Parakēsarivarman [Kulōttunga III]	Year 8, day 8	Tamil	Intercepted by pillars. Commences with the <i>prasasti</i> , <i>Puyal vāyitu vaḷam peruga</i> , etc. Records the king's order at the instance of Vāparāja, exempting from taxes some land granted for raising a garden named after <i>Tiruttonḍar-śir-uraittān</i> for supplying flowers daily to the temple, by Śēk-kilāṇ Araiyaṇ Edriliśōḷaṇ of Kuṇṇattūr in Kuṇṇattūr-nāḍu.
314	Do.	Do.	[Vikrama]chōḷa	Year 10	Do.	Fragmentary. Commences with the <i>prasasti</i> , <i>Pūmālai miḍaiṇ-ḍu</i> etc., of the king. Records, that on the 115th and the 313th days of the year, the king visited Chidambaram and issued orders allotting paddy remitted as tax from various villages into the <i>poṇ-mēṇja-perumāl-baṇḍāram</i> of the temple for the daily food offerings to Āḷuḍaiyār. Cf. <i>S.I.I.</i> , Vol. V, No. 458.
315	East wall	Pāṇḍya	[Jaṭā]varman Sundarapāṇḍya	Year 17+1	Do.	Built in at the beginning. Records a gift of land, by purchase, by Āḷagapperumāḷ <i>alias</i> Villavadaraiyaṇ of Kumārakuri-chchi <i>alias</i> Kōḍaṇḍarāmanallūr in Vaḍatalai-Sēmbu-nāḍu of Pāṇḍi-maṇḍalam, for providing a garden and some provisions, for the temple. The land was made tax-free by the <i>mūlaparushaiyār</i> of Perumbarrappuliūr. In characters of the 13th century.
316	Do.	Do.	Māravarmaṇ Virapāṇḍya	Year 4, day 29	Do.	Built in at the end. Records a gift of land, by purchase, by Sūryadēvaṇ <i>alias</i> Kāḷingarāyaṇ of Vaḍavallattirukkai Ilāṅguḍi <i>alias</i> Indirāvatāranallūr in Pāṇḍi-maṇḍalam for various provisions to the deity Virapāṇḍiśvaram-uḍaiyār set up by him at Chidambaram. In characters of the 14th century.
317	Do.	Chōḷa	Rājakēsarivarman Kulōttunga I	Year 45, 10th day, Monday, Aśvati=1115 A.D., February 1. The month was Kumbha.	Do.	Records an endowment of 80 <i>kāṣu</i> paid into the treasury by Kōṇ Rājādhiraṇ <i>alias</i> Rājēndraśōḷa-Anantapāḷaṇ of Ilāṅgarikuḍi in Pērāvūr-nāḍu, out of which a sum of 10 <i>kāṣu</i> was paid towards purchase of land from the <i>nagarattār</i> of Pañchavaṇmāḍēvipuram for a flower garden named after the donor and for feeding the devotees at the Tillaiṇāḷ-andaṇaṇ-maṭha and the balance of 70 <i>kāṣu</i> was invested to yield 30 <i>kāṣu</i> per annum at the rate of a quarter of a <i>dramma</i> per <i>kāṣu</i> per month for paying of the taxes.

318	Do.	Later Pallava .	Sakalabhuvanachakravarti peruñjiṅga.	Kōp-	Year 8	Do.	Records the order of Perumāppillai <i>alias</i> Sōlakōṇ, one of the <i>mudalis</i> making a gift of land by purchase for maintaining the flower garden named after himself for the health of the king.
319	Do.	Do.	Do.		Year 6	Do.	Built in at the middle. Records a similar grant of land by purchase for digging and maintaining an <i>ōḍai</i> (channel) named after the god, for supplying the temple daily with <i>senḡaḡunir</i> flowers.
320	Third <i>prākāra</i> , north wall	Do.	Do.		Do.	Do.	Also records Sōlakōṇ's order allotting lands in Suttamallinallūr which was separated from Viranārāyaṇa-chaturvēdimāṅgalam, a <i>taṇiyūr</i> , for maintaining the garden named after himself for supplying flowers to the temple for the welfare of the king.
321	West wall	Chōḷa	[Kulōttunga III]		Year , day 1.[5]	Do.	Damaged. Seems to register a gift of land, by purchase, for raising and maintaining a flower garden for the temple, and for feeding the recluses (<i>tapasvins</i>).
322	Do.	Do.	Tribhuvanachakravartin (III).	Rājarāja	Year 24, day 350 . .	Do.	Seems to record a gift of land by purchase, for raising and maintaining a flower garden for the temple by [Se]ṇṇināyakkā of Orutāḷaiṇṇāḷi, who was a <i>kudirai-chcheṭṭi</i> (cf. <i>A.R.Ep.</i> , 1935-36, No. 15). In characters of the 13th century.
323	Do.	Do.	Do.		Year 24, day 18 . .	Do.	Records a gift of land by purchase by Tiruchchirram-balamuḍaiyān <i>alias</i> Kutṭi-bhatta, an Ārya of Vāsa-gōtra for raising and maintaining a flower garden for the temple. Refers to some transactions of two earlier dates, the details of which are lost. Do.
324	Do.	Do.	Do.		Year [10], day	Do.	Records a land-gift for a <i>nandavana</i> for the temple by the king at the request of his woman-servant named Tiru[mā]-lai-śēraniṇṇāḷ. The purchase of land for maintaining the above gift on the first day of the month Vriśchika of the tenth year of the king's reign is also recorded. Same as <i>A.R.Ep.</i> , 1935-36, Nos. 13-14. Do.
325	Southern side of the western entrance into the second <i>prākāra</i> .	Pāṇḍya	Ulaganaittumkoṇḍaruliya pāṇḍya	Sundara-	Year 7, day 240 . .	Do.	Records a gift of land in Ārrūr <i>alias</i> Rājanārāyaṇachaturvēdimāṅgalam in Virudarājabhayaṅkara-valanāḍu as a <i>dēvadāna</i> for offerings to god during the <i>Sundarapāṇḍya-sandhi</i> , for <i>abhiśhēka</i> on the day of the king's natal star every month and for other services on specified occasions. Do.
326	Nandi-maṇḍapa, near the eastern gōpura . . . . .	....	....		....	Do.	States that the <i>maṇḍapa</i> was built by Jagadīśuraṇ Rājasūrya Toṇḍaimān. In late characters.
327	Sōmēśvara shrine; four fragments on the walls.	Pāṇḍya	Jatāvarmaṇ Sundarapāṇḍya		Year 6, Sīma 26 . .	Do.	Give a long list of the lands granted to the temple, in the thirtyninth year of some king whose name is not mentioned.
328	Two more fragments in the same place . . . . .	....	....		....	Do.	Seem to mention some gift for building a temple in stone. In character of the 13th century.
329	Pillar built into the south wall of the Śivagangā tank in the same temple.	Marāṭhā of Satārā .	Chhatrapati Sāmbāji		Śaka 1607 (<i>Nēnā-chāpa</i>), Krōdhana, Śrāvaṇa śu. 1.	Sanskrit and Tamil verse, Telugu, Nāgarī, Grantha and Tamil.	States that the tank was repaired by one Gōpāla-Dādāji of Vasiṣṭha-gōtra, the private secretary of Hariśa whose overlord was Sāmbāji when [.]ṇḍōji Rājasīma, the son of [Tukkō]ji, was ruling over Chidambaram. See No. 344 below.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS—<i>contd.</i>						
ARCOT (SOUTH) DISTRICT—<i>contd.</i>						
CHIDAMBARAM TALUK—<i>contd.</i>						
Chidambaram—<i>concl.</i>						
330	Loose slabs in the flower garden of the Anantīśvara temple in the same town.	Chōla	Parakēśarivarman	Year 3	Tamil	Fragmentary. Records a gift of sixty <i>kaṇṇju</i> of gold to feed Brāhmanas in the temple of Anantīśvara. In characters of the 10th century.
331	Do.	Do.	Do.	Lost	Do.	Do. Records a gift of gold. Do.
332	Do.	Do.	Kulōttuṅga (III)	Year , month , 10th day.	Do.	Do. Records a gift for some perpetual lamps.
333	Do.	Do.	Do.	Year 16, Makara, day	Do.	Do. Records a gift for some perpetual lamps. The <i>Paṭaṇjalidēvaṇ-tirumatha</i> is referred to.
334	Do.	Do.	Rājendra III	Year 6, Kaṇṇi 15	Do.	Do. Records a gift of land (details lost). In characters of the 13th century.
335	Do.	Later Pallava	[Kōpperuṇ]jiṅga	Year lost	Do.	Do. Seems to record a gift of jewels.
336	Do. . . . .	....	....	....	Do.	Do. Records a grant of land as <i>pūjāsēsha</i> . In characters of the 13th century.
337	Do. . . . .	....	....	....	Do.	Do. Gives the names of some signatories such as Tiruchirāmbalamudaiyāṇ of Tirukkalippālai and two persons of Kauśika-gōtra belonging to Veḷḷarai. Do.
338	Do. . . . .	....	....	....	Do.	Mentions Kaliyugarāyappillai. In late characters.
339	Stone in front of the Gaṇēśa temple at Chidambaram.	....	....	Saka 1500, Bahudhānya, Simha.	Do.	Damaged. Seems to record a gift of land purchased as <i>sēnaitalaivar-vilai</i> from the <i>tānattār</i> of the Natarāja temple probably for a <i>maṭha</i> .
340	Do. . . . .	....	....	Saka 1611, Sukla, Māsi [6], Uttirattādi, bhava-karaṇa=1690 A. D., February 2.	Do.	Much damaged. Records an order of Reguvōji-pandita allotting some taxes to god Bhulōkanātha for the merit of Mahārāja-sāyabu at the request of Nāttu Kaliyugarāya-brahmārāyappillai. Same as <i>A. R. Ep.</i> , 1944-45, No. 28.
341	Kāttumappārguḍi.—Tier, right of entrance of the second <i>gōpura</i> of the Viranārāyaṇa Perumāḷ temple.	Vijayanagara	Kṛishṇadēvarāya	Saka 1442, Āṅgīrasa, Aippaśi, 20th day.	Do.	Records a gift of land by Appā-pillai for food-offerings during the <i>śirukālai-sandhi</i> (early morning <i>pūjā</i>) of the god Śrī-Dvārāpati-Alagiya-maṇṇār of Viranārāyaṇanallūr.

342	Left of entrance in the same <i>gōpura</i> . . . . .	....	....	Saka 1605, Rudhirōdgārin, Chaitra, śu. 1.	Nāgarī	Incomplete. Mentions Maḥāhāri Baḷāla of Sāma-vēda and Śaṇḍīlya-gōtra.
343	Kūḍalaiyāttūr.—Nartana Vallabhēśvara temple, <i>maṇḍapa</i> in front of the central shrine, south wall. . . . .	....	....	....	Tamil	In two fragments. One of the fragments mentions the sixth year and refers to a gift of some rent-free land for daily food offerings to some deity. In characters of the 12th century.
344	Mammaṅgalam.—Stone in a field	Marāṭhā of Satārā	Chhatrapati Sambāji	Saka 1605, Rudhirōdgārin, Āḍi 6.	De.	Records the order of the <i>Subēdār</i> Gōpāla-panḍitar Aiyāṅ declaring a tax-free gift of 800 <i>kuḷi</i> of land by Rāyaśrī Tukkoji-rāja Aiyāṅ to Viśvanāthasvāmin, the god, as <i>ubayam</i> , at Paḷayāṅkōṭṭai. Cf. No. 329 above.
345	Puḷaiyūr.—Śiva temple, central shrine, south wall.	Chōḷa	Rājakēsarivarman [Kulōttuṅga I]	Year 45,, Hasta.	Do.	Much damaged. Contains portion of the <i>praśasti</i> : <i>Puḷai-śūḷṇḍa punari</i> , etc., of the king. Seems to record some gift, details lost, by an assembly of merchants to the god.
346	Base around the same shrine	Do.	[Rājarāja II]	Lost	Do.	Do. Contains only a major portion of the <i>praśasti</i> : <i>Pūmaruviyaṇḍi-ēḷum</i> , etc., of the king.
347	Do. . . . .	....	....	....	Do.	Do. Records a gift of land as <i>kuḷi-nīṅḡa-dēvadāna</i> to god [Tiru]vaḷaiḱkūḷam-udaiya-nāyaṅār. Refers to an earlier gift by Sundarapāṇḍyadēva to Divākaranāyaṅār, <i>alias</i> Saivasēnāpatigaḷ, an Ādiśaiva of Vatsa-gōtra, and to a purchase of land by Vijayagaṇḍagōpāla. In characters of the 13th century.
348	Tiers of the same shrine	Vijayanagara	Lost	Saka Dunmati, Āḍi 12	Do.	Damaged. Records a gift of land for worship of the god and for repairing the temple. In characters of the 15th century.
349	Door-post to the right of entrance into the <i>gōpura</i>. . . . .	....	....	....	Do.	Single verse in praise of the god at Vaḷakuḷam. In characters of the 16th century.
350	Pillar in the District Board Elementary School.	Chōḷa	Parakēsarivarman Rājēndra I	Year 13	Do.	Much worn out. Commences with the <i>praśasti</i> : <i>Tirumanni-vaḷara</i> etc. Seems to record a gift for some festivals (like Paṅguṇi-uttiram etc.) of the god.
351	Śiṅgārattōppu (hamlet of Chidambaram).—Door posts of the temple of Marai Jñāna-sambandhar. . . . .	....	....	....	Do.	Fragments. All details lost. In characters of the 12th and the 13th centuries.
352	Śrīmushṇam.—Fragments built into the walls of the second <i>prākāra</i> of the Nityēśvara temple.	Chōḷa	[Virarājēndra]	Year 6, day 188	Do.	Contains part of the <i>praśasti</i> beginning with <i>Vīramē tuṇaiyā-garum</i> etc. Seems to record a gift of rent-free land to the god Varāhadēva of Tirumuṭṭam (<i>i.e.</i> Śrīmushṇam).
353	North wall	Do.	Kulōttuṅga . . . . .	....	Do.	Fragmentary. Details lost. Mentions Uyyanambi of Vira-śrīkāmukachchēri-kkaḷattūr. In characters of the 12th century.
354	North and west walls . . . . .	....	....	....	Do. (verse)	Fragmentary. Records the construction of a high <i>gōpura</i> and a <i>prākāra</i> and the raising of a flower-garden. Refers to the <i>paḷḷiyēḷuchchi</i> (awakening ceremony) of the god Varāhasvāmin of Śrīmushṇam and his <i>tirukkannāmaḍai</i> (food offering). In characters of the 13th century.
355	West wall	Chōḷa	Parakēsarivarman Vikramachōḷa	Year 15	Tamil	Do. Records a gift of two perpetual lamps to god Tirumuṭṭattu-Ālvār.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	ARCOT (SOUTH) DISTRICT—<i>contd.</i>					
	CHIDAMBARAM TALUK—<i>concl'd.</i>					
	Srīmushṇam—<i>concl'd.</i>					
356	East wall . . . . .	....	....	....	Sanskrit and Tamil; Grantha and Tamil.	Fragmentary. Records an order in the name of god Varāha of Srīmushṇam, pertaining to some grant (details lost). In characters of the 13th century.
357	East and north walls	Chōḷa	Parakēsarivarman Vikramachōḷa	Year 12	Tamil	Records a gift of 24 <i>kāṣu</i> for the purchase of land out of the income from which two perpetual lamps were to be burnt in the temple of the god (<i>ālvār</i>) at Srīmushṇam. Two more pieces also speak of provisions made for a similar purpose. A part of this record was copied earlier (No. 244 of 1916).
358	First <i>prākāra</i> , north wall . . . . .	....	....	Year 28	Do.	Do. Details completely lost. In characters of the 11th century.
359	<i>Maṇḍapa</i> in front of the central shrine, west wall.	Chōḷa	Rājakēsarivarman Vikramachōḷa	Year	Do.	Built in and damaged. Commences with the <i>prasasti</i> , <i>Pūmādu-punara</i> etc. Mentions the god at Srīmushṇam. Details are not clear.
360	<i>Maṇḍapa</i> in the first <i>prākāra</i> , west wall	Vijayanagara	Virupanna Uḍaiyār, son of Ariyana Uḍaiyār.	Saka 1311, Śukla, Tai 15.	Do.	Damaged. Seems to register some gift, (details lost,) by the <i>Paḍinen-vishayattār</i> and the <i>Nāṇādēśis</i> .
361	One of the step-stones on the east side of the tank called Nityapushkaraṇi in the same village.	....	....	Saka 1779, Kali 4949 (wrong for 4958), Piṅgala.	Do.	States that the dilapidated steps of the tank were repaired out of his own money by Gundappa-rāyar, the <i>yettu</i> (Head) <i>Sirastadār</i> of Tanjāvūr District and the son of Pokkala Vāsudēvappayyar of Jakkalavamka in the Hindupur taluk of the Ballāri (Bellary) District and that Uppu Venkatarāyar supervised the work.
362	Do. . . . .	....	....	....	Sanskrit, Nāgarī	Reads <i>Srīmushṇa-saṃpradāya-chāru-snāna-ghaṭṭa</i> | Śrī. In late characters.
363	Various steps of the same tank . . . . .	....	....	....	Tamil and Nāgarī	Mention the names of the sacred rivers Gaṅgā, Gōdāvarī, Kāvērī etc. Do.
364	A <i>maṇḍapa</i> in the same tank . . . . .	....	....	Sarvajit, Śrāvāṇa śu. 2, Saturday.	Marāṭhī, Nāgarī	Damaged. Seems to record the erection of the <i>maṇḍapa</i> by one <i>Kōśadhikārī</i> Annāji. Do.
365	Bhūvarāhasvāmin temple. Stones paved in front of the entrance into the first <i>prākāra</i> and the <i>Purushasūta-maṇḍapa</i>.	....	....	....	Tamil and Nāgarī	Pilgrims' records containing the names of Purushōttama, Janārdana, Chandrasēkhara, Veṅgiyamman, Daṇmarāyaṇ and Mahādāji Divākara Varakheḍakara Kulakarṇi. Do.

CUDDALORE TALUK						
366	Vēṅḡadampēṭṭai.—Floor of the <i>gōpura</i> of the Vēṅḡgōpālasvāmin temple.	....	....	....	Tamil verse	Contains a stanza in praise of Singaṅ, a philanthropist. Do. Same as <i>A.R. Ep.</i> , 1933-34, No. 140.
367	Same place . . . . .	....	....	....	Telugu	Two labels recording the obeisance of Appayya, son of Gōpuram Gōḷappa and Saṅgam Yallaya. Do.
368	Loose slab near the Rāma shrine in the same temple.	....	....	Kaliyuga Year 4955, Saka 1776. (both current), Pramā-dīcha, Chittirai 10; Year 1853 (i.e. A. D.), April 20.	Tamil	States that on the day mentioned the work of building a <i>dharma-śālā</i> by Muttu-Vijaya Ānandarāṅga-Tiruvēṅkata Pillai of Pudukkottai (i.e. Pondicherry) was completed.
369	Floor of <i>mandapa</i> in front of the Amman shrine.	....	....	....	Do.	Records the obeisance of Nallatambi of Taṇṇāśam. In late characters.
370	Wall, right of entrance into the front <i>mandapa</i>.	....	....	....	Sanskrit, Nāgarī	Reads <i>Śrī-Gōpāla-chūdāmanih</i> . Do.
VILUPPURAM TALUK						
371	Āṇāṅgūr.—Perumāḷ temple, central shrine north wall, base.	....	....	....	Tamil	Records the gift of a plate and bell by Chirrambalavan Paḍalan, a <i>tattāṇ</i> of Āṇāṅgūr. Do.
372	West wall, left of entrance	Chōḷa	Kulōttuṅga II	Year 3	Do.	Begins with the <i>praśasti</i> : <i>Pū-mēvu Tirumagaḷ</i> , etc. Stops with the date.
373	A Śiva temple in ruins, east wall, base tiers.	Do.	Kulōttuṅga I	Year 34	Do.	Fragmentary. Begins with the <i>praśasti</i> : <i>Pugal māduvilāṅga</i> , etc. Seems to record a gift of 1 <i>kāṣu</i> for a <i>sandhi</i> lamp.
374	Inside the <i>antarāḷa</i>	Do.	Do.	Year 12	Do.	Do. Records a grant of tax-free land for two perpetual lamps to god Tiruvagattisvaram-uḍaiyār in Āṇāṅgūr in Paṇaiyūr-nāḍu by Tiruchchirrambalam-uḍaiyāṇ <i>alias</i> Irūṅḡōḷaṇ. In characters of the 13th century.
375	West wall, tiers	Do.	Do.	Year 46	Do.	Do. Details lost.
376	Do.	Do.	Do.	Year 40	Do.	Fragmentary. Several unconnected fragments, one mentioning the year 4, another recording a gift of one <i>kāṣu</i> for a <i>sandhi</i> lamp, a third mentioning only the name of a donor Erikilāṇ Tiraṇ Alisukāḍaṇ and so on.
VRIDDHACHALAM TALUK						
377	Rājēndrapaṭṭiṇam.—Right wall of the entrance of the <i>gōpura</i> in the Kumārēśvara temple.	Vijayanagara	Vi[jayarāya ?]	Saka 1346, Krōdhin, Āḍi	Do.	Damaged. Records a gift of rent-free land by the king (?) for repairing the temple and the daily worship of the god Tirukkumārēśvara-muḍaiya-nāyaṇār of Erukkattam-Puliūr <i>alias</i> Rājēndrasōḷapuram in Irūṅḡōḷappāḍi-nāḍu in Mēikā-nāḍu in Virudarājabhayaṅkara-vaḷanāḍu.
378	Same wall	Do.	Śrī-Vīrapratāpa-Dēvarāya-mahārāya	Saka 1387, Pārthiva, Paṅḡṇi.	Do.	Records a grant of land named Madakaliṇu-māṇikkam as a <i>dēvadāṇa</i> for food offerings to the god.
379	Left wall	Do.	Dēvarāya (II), son of Vijayarāya	Saka 1365, Rudhirōdgārin, Vṛiśchika śu. 10.	Do.	Much damaged. Mentions Erukkampuliūr <i>alias</i> Rājēndrasōḷa[ppaṭṭiṇam]. All other details are lost.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	ARCOT (SOUTH) DISTRICT—<i>concl'd.</i>					
	VRIDDHACHALAM TALUK—<i>concl'd.</i>					
	Rājēndrapaṭṭiṇam—<i>concl'd.</i>					
380	Two fragments built into the same wall	....	....	Saka 1388, Vyaya, Ādi.	Tamil . . .	Seem to record a gift of land.
381	Stone beam in the <i>maṇḍapa</i> in front of the central shrine.	Pāṇḍya . .	Jaṭavarman Sundarapāṇḍya . .	Year 13+3, day 5 .	Do. . . .	Built in at the end. Seems to record an endowment of 20 <i>poṇ</i> to god Tiruvakkīśvaramuḍaiyār of Ārrūr and 130 <i>poṇ</i> to god Kumārśvara by one Neṇmali-Uḍaiyān, for food offerings in the respective temples. In characters of the 13th century.
382	Another beam in the same place . . .	Do. . . .	Tribhuvana-chakravartin maikoṇḍān.	Kōṇēriṇ- Year 13+....	Do. . . .	Fragmentary. Records a gift of land for conducting the <i>Kōḍaṇḍarāman-sandhi</i> instituted in the name of the king by Guṇaṅkaṇḍār as well as the festival in the month of Āvaṇi on the day of the king's natal star Pushya. Do.
383	Above an image on a pillar in the front <i>maṇḍapa</i>.	....	....	....	Do. . . .	States that the image in question is a representation of Sittam-bala-jñāni. In late characters.
	CHINGLEPUT DISTRICT					
	CHINGLEPUT TALUK					
384	Mahābalipuram. —Dharmarājaraṭha. West face of the 2nd <i>tala</i> . Balustrade on the right side of the carved parapet issuing from the mouth of the <i>makara</i> .	Pallava . . .	....	....	Sanskrit, Pallava-Grantha.	Reads: <i>Mahāmalla[h]</i> . In characters of about the 7th century.
	SAIDAPET TALUK					
385	Aḍaiyār. —Kalāśhētra. Slab deposited in the Swaminatha Aiyar Library. Findspot: Neṭṭēri, Kanchipuram Taluk, Chingleput District.	....	....	....	Kannaḍa . .	Fragmentary. Seems to record the death of a hero in an attack against the Chōlas. The name of the hero appears to be Jaḍabandha. In characters of about the 11th century.
	SRIPERUMBUDUR TALUK					
386	Tiruvārkaṇḍu. —Vēdapurīśvara temple, central shrine, around the walls from north to south.	Chōla . . .	Rājēndra II . . .	Year 3, day 340 .	Tamil . . .	Commences with the <i>prastāsi</i> : <i>Iraṭṭapādi ēlarai</i> etc. Records that while <i>Adhikāriṅgaḷ</i> Sōlamūvēṇḍavēḷār was examining the accounts of the temple from his camp in the <i>tirukkāvaṇam</i> at Tiruvorriyūr, he specified the details of various items of expenditure (<i>nivandam</i>) out of the produce from lands in Tiruchchirrambalanallūr and Mummuḍiśōlanallūr.

387	Same walls	Do.	Rājakēsarivarmaṇ Virarājendra	Year 4, day 231	Do.	Commences with the <i>praśasti</i> . <i>Vīramē tūnaiyāgavum</i> etc. Records that, on representation to the officer who was examining the accounts of the temple of Mahādēva of Tiruvērkādu in Mummudiśōlanallūr in Vērkādu-nādu, from his camp in the Gaṅgaikōṇḍasōlaṇ <i>maṇḍapam</i> at the Tirumayāṇam uḍaiyār temple in Kāñchipuram, the provision made formerly by <i>Adhikāriṇaḥ</i> Sōlamūvēṇḍavējār for conducting the seven-day festival ending on the day of Tiruvādirai in Āṇi having seen found insufficient, he (the officer) assigned the income from various taxes including <i>Rājādhirājaṇ taragukuli</i> for the purpose and also for feeding the Srimāhēśvaras attending the festival.
388	Do.	Do.	....	.....	Do.	Records a gift of land in Neydalvāyil <i>alias</i> Rājarājanallūr in Vērkādu-nādu by purchase by Kēśuvaṇ Attiyūr Sōlvaṇ a <i>vēḷḷala</i> resident of Uyyakkōṇḍāṇ-sōlapuram in Māṅḍu-nādu for a perpetual lamp to the god Tiruvērkāḍ-udaiyār. The <i>Ūrār</i> of Neydalvāyil made the lands tax-free in lieu of a lump sum of money received from the donor. In characters of the 12th century.
389	Do.	Do.	Rājakēsarivarmaṇ Kulōttuṅga I	Year 41	Do.	Commences with the <i>praśasti</i> : <i>Pugaḷmādu viḷaṅga</i> etc. Records a similar gift of land in Tiruvērkādu <i>alias</i> Mummudiśōlanallūr as in No. 388 above by Tūduvaṇ Kommaiyaṇ, the <i>kīḷḷān</i> of Vāṇikamaṅgalam in Pañchanedivāṇapuram separated from Uyyakkōṇḍāṇ-sōlapuram in Māṅḍu-nādu for a perpetual lamp to god Tiruvērkāḍ-udaiyār. The land was made tax-free by the <i>Ūrār</i> of Tiruvērkādu in lieu of a lump sum received from the donor.
390	Do.	Do.	.....	.....	Do.	Records another gift of land in Tiruchchirrambalanallūr on the east bank of the river in Tiruvērkādu by the donor mentioned in No. 389 above, for a <i>sandhi</i> lamp to god Tiruvērkāḍ-udaiyār. The land was made tax-free by the <i>Ūrār</i> of Tiruvērkādu in Vērkādu-nādu.
391	Do.	Do.	Kulōttuṅga I	Year 40	Do.	Commences with the <i>praśasti</i> : <i>Pugaḷmādu viḷaṅga</i> , etc. Records a gift of cows for a perpetual lamp to god Tiruvērkāḍ-udaiyār by Kusumayaṇ Perumāṇṅai, a <i>vēḷḷāṭṭi</i> resident of Tiruchchirrambalanallūr.
392	Do.	Do.	Do.	Year 44	Do.	Do. Records a gift of land by purchase from the <i>Ūrār</i> of Neydalvāyil <i>alias</i> Rājarājanallūr in Vērkādu-nādu as <i>maḍappuram</i> by Araiyaṇ Gaṅgaikōṇḍāṇ Sōlavichehādīrapallavaraiyaṇ of Iraiyaṇ in Ārkāṭṭu-kkūrram in Pāṇḍikulāśāni-vaḷanādu for Tiruvērkādu-uḍaiya Mahādēva. The land was also made tax-free by the <i>Ūrār</i> in lieu of 16 <i>kāsu</i> received by them from the donor.
393	<i>Ardhamaṇḍapa</i> , east wall, right of entrance.	Sambuvarāya	Sakalalōkachakravartin Vēṇṇumaṇ-koṇḍāṇ.	Year 16, Āḍi	Do.	Records the gift of land in Tiruvērkādu in Āḍuḍi-nādu in Pular-kōṭṭam along with the income from all levies including <i>puṇakkalaṇai</i> , <i>sādam</i> etc., as <i>sarvamānya</i> for worship, offerings and other services to the*god Tiruvērkāḍ-udaiya Mahādēva.
394	Same wall	Chōla	[Kulōttu]ṅga I	Year 32	Do.	Records a gift of 2½ <i>paḷaṅḡasu</i> by Tiruchchirrambalan-udaiyaṇ <i>alias</i> Muḍikōṇḍasōla-ppallavaraiyaṇ of Kīrak.....in [U]landūr-nādu in Āmūr-kōṭṭam for a <i>sandhi</i> lamp to god Tiruvērkāḍ-udaiyār. In characters of about the 12th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i> CHINGLEPUT DISTRICT—<i>concl.</i> SRIPERUMBUDUR TALUK—<i>concl.</i> Tiruvērkāḍu—<i>concl.</i>					
395	Left of entrance	Telugu-chōḍa	Tammasiddha	Saka 1129 (<i>dhīrayāyī</i>)	Sanskrit, Grantha	Gives the genealogy of the king. Records a gift of the income from all the levies (<i>āyam</i>) due to the king from Tiruvērkāḍu to the god Siva at Saktyaranya i.e., Tiruvērkāḍu.
396	South wall of the same <i>maṇḍapa</i>	Chōḷa	Rājārāja	Year 3	Tamil	Records a gift of 2 <i>paṅgāṣu</i> for a <i>sandhi</i> lamp by Ākāṇḍai, son of Karuppulān Sattan in Ayalūr in Ikkāṭṭu-kkōṭṭam and the former's mother's younger sister (<i>śīriya-tāy</i>) Nāṅgai-yānrāḷ. In characters of about the 13th century.
	TIRUVALLUR TALUK					
397	Arṅgambākkam.—Slab set up near the village pond	Vijayanagara . . . . .	....	....	Do.	Damaged. Details lost.
398	Dēvandavākkam.—Iśvara temple, ceiling stone.	....	....	....	Do.	Do. In characters of about the 12th century.
399	Meyyūr.—Stode lying in front of the Vināyaka temple near a ruined Iśvara temple.	Chōḷa	Rājakēsarivarman	Year 3	Do.	Records an undertaking given by the Ūrār of Mēyūr to burn a lamp before god Tiruvagattisvaradēvar in Mēyūr in Ikkāṭṭu-kkōṭṭam in lieu of 90 sheep received from Veṅganā-tṭaraiyan.....ya Muttaraiyan <i>alias</i> Sembiyan Pēraraiyan who is stated to have built the <i>maṇḍapa</i> , <i>prākāra</i> and <i>gōpura</i> of the temple. In characters of about the 10th century.
400	Another stone in the same place	Do.	Vikramachōḷa . . . . .	....	Do.	Fragmentary. Records a gift of 90 sheep for a lamp. Details lost.
401	Fragments of stones in the same place	Do.	Kulōttuṅga . . . . .	....	Do.	One of the fragments referring the reign of Kulōttuṅgachōḷa records a gift of 12 sheep for a lamp. Another mentions the year 33. In characters of about the 12th century.
402	Broken pillar in the same place . . . . .	....	....	....	Do.	Seems to record a gift of land. Do.
403	Slab lying near the village tank . . . . .	....	....	Visha (Vṛisha), Āḍi 5.	Do.	Records the gift of a lamp by Kuttapalli Sittama-nāyakkar and the Ūvarar of Meyyūr for the merit of Nārāyaṇappa-nāyakkar. In late characters.
404	Sculptured stone set up in the main street . . . . .	....	....	....	Do.	Damaged. Seems to record the death of a person represented as the son of Pēgaṇ, a shepherd. Do.

405	Odappai.—Ruined Ivara temple, ceiling stone.	....	....	....	Do. . . .	Do. Purport not clear.
406	Vēmbēdu.—Slab lying in the ruins of a Siva temple.	Chōla . . .	Vikramachōla . . .	Year 9 . . .	Do. . . .	Records a gift of 12 sheep for a <i>sandhi</i> lamp to god <i>kālīśvaramuḍaiya-mādēvar</i> in [Ne]malai in Naḍuvimmalai-ppermūr-nāḍu in Jayaṅgaṇḍasōla-maṇḍalam. The sheep were left in the hands of a native of Tirumayilāppil in Puliyūr-kōttam in Kulōttuṅgaśōla-vaḷanāḍu.
COIMBATORE DISTRICT						
COIMBATORE TALUK						
407	Ikkarai-Bōjuvāmpaṭṭi.—Nāgēśvaraśvāmin temple, central shrine, north wall.	Hoysala . . .	Vīra-Ballāla (III) . . .	Āṅgīrasa, 16. Aippaṣi.	Do. . . .	Badly damaged in the middle. Records grant of the village Vaḍavayal <i>alias</i> Tirunāgiśvaranallūr in Mūlai-nāḍu by the <i>sabhā</i> of Muṭṭam <i>alias</i> Ravivarma-chaturvēdimaṇḍalam in Pērūr-nāḍu, and the <i>Ūrār</i> of Amarabhuyāṅkaranallūr to the god Tirunāgiśvaramuḍaiya-nāyaṇār, for festivals, food offerings, perpetual lamps, etc., as the temple did not own any <i>dēvadāna</i> lands for the purpose in the previous reigns. In characters of the 14th century.
408	Gōmukha in the same wall . . .	Ruler of Koṅgu . . .	Vīrarājendra . . .	Year 27 . . .	Do. . . .	States that the <i>āvudaiyāl</i> and the <i>gōmukha</i> (<i>mugavai</i>) were set up by one Śivapattan of Viḷumipatti for the god Tirunāgiśvaram-udaiyār of Muṭṭam <i>alias</i> Amarabhuyāṅkaranallūr. In characters of the 13th century.
409	West wall of the same shrine . . .	Pāṇḍya . . .	Jatāvarman Sundarapāṇḍya . . .	Year 23 . . .	Do. . . .	Damaged slightly at the beginning. Seems to be an agreement between the <i>Sabhā</i> and some private persons regarding the festival, called <i>Sundarapāṇḍiyan-tirunāl</i> , ending on the day of Svāti in Vaikāṣi. Do.
410	South wall	Ruler of Koṅgu . . .	Rājarāja	Year 3	Do.	Records a grant of land by Dhaṇapāḷan of Viḷumippatti, a <i>maṇṇāḍi</i> of Amarabhuyāṅkaranallūr, to the <i>Tiruttāṇa-kūṭṭam</i> for food offerings in the temple. Do.
411	Same wall	Do.	Do.	Do.	Do.	Records a grant of land by exchange by Dhaṇapāḷan of Viḷumippatti for food offerings to the god during the Kārttikai festival. The exchange of land is said to have taken place in the month of Rishabha when Jupiter was in Tulā. Do.
412	Fragments built into the same wall . . .	Do.	Lost	Lost	Do.	Records an endowment of 20 <i>achchu</i> by the <i>Sabhā</i> and <i>Ūrār</i> of the place for a perpetual lamp to be burnt by Ādiśaiva-chakravarti for the god. Do.
413	Tier in the west wall of the same shrine . . .	Do.	Vikramachōla	Year 17	Do.	Fragmentary. Seems to record a gift (details lost) to the temple by Araśaṇ Viḷumi <i>alias</i> Śivapattan, a <i>maṇṇāḍi</i> and a member of the family hailing (?) from Kamudakkuḍi, probably for the merit of his son. Do.
414	Tier in the south wall of the same shrine . . .	Do.	Vīrarājendra	Year 28	Do.	Records the setting up of two base stones (? <i>palagai</i>) for the <i>kumbha</i> of the temple by one Pūmāḷvi <i>alias</i> Elavār-kuḷali, a <i>dēvaradiyāl</i> of the temple. Do.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	COIMBATORE DISTRICT—<i>contd.</i>					
	COIMBATORE TALUK—<i>contd.</i>					
	Ikkarai-Bōḷuvāmpaṭṭi—<i>contd.</i>					
416	Same tier	Ruler of Koṅgu	Virarājendra	Year 28	Tamil	Records the setting up of a stone beam in the <i>arḍḥamaṇḍapa</i> of the temple by <i>maṇṇāḍi</i> Kāvaṇ Kūṭṭaṇ <i>alias</i> Vaṇika-Nārāyaṇa-chakravartin of Muṭṭam <i>alias</i> Amarabhuyāṅkaranallūr in Pērūr-nāḍu. In characters of the 13th century.
418	Do.	Do.	Vikramachōḷa	Year 17+ [-]	Do.	Fragmentary. Details lost. Do.
417	Base around the central shrine	Do.	Rājakesarivarmaṇ Virarājendra	Year 27	Do.	States that this is a copy of an earlier record. Records the grant of lands for offerings to the main and the subsidiary deities at Amarabhuyāṅkaranallūr <i>alias</i> Ravivarman-chaturvēdimāṅgalam by <i>Ulagudaiya-pperumāl</i> Adhirājarājadēva and by Rājārāja <i>alias</i> Rājakkal Mādēva. Do.
418	Do.	Do.	Vikramachōḷa	Year 15+1	Do.	Incomplete. Engraved in continuation of the above. Records a grant of land for food offerings to god Gaṇēśa in the temple by Sūrri Sātṭaṇ <i>alias</i> Bahumukha-chakravarti Sambandha-perumāl, a merchant of Muṭṭam. Do.
419	Tiers around the central shrine . . . . .	....	....	....	Do.	Beginning built in and the end lost. Gives elaborate details of the gifts for the <i>sandhyā-dīpa</i> and, the <i>Ārdrā</i> festival in the month of Mārgaḷi for the deities of the temple. Do.
420	Stones built into the wall of the <i>arḍḥamaṇḍapa</i> of the Amman shrine in the same temple.	Ruler of Koṅgu	Vikramachōḷa	Year 30+1+1	Do.	End lost. Records a gift of 4 <i>paḷaṇ-jalāgai-achchu</i> for food offerings to <i>dhvaja-stambha</i> of the deity on the day of the flag-hoisting festival by Kāḷipemmāṇ, a labourer of Muṭṭam <i>alias</i> Amarabhuyāṅkaranallūr. Do.
421	Pērūr.—Gōshṭhēśvara temple, central shrine, north wall.	Do.	Tribhuvana-chakravartin Kōḷērinmai-konḍāṇ.	Year 13, day 335	Do.	Specifies, by royal order, the four boundaries of the village Palagaippūlai <i>alias</i> Virarājendraśōḷanallūr in Vāyiraikkāl-nāḍu, a <i>dēvadāna</i> belonging to the god Tiruvāṇpaṭṭi-Āḷudaiyār of Pērūr in Pērūr-nāḍu as it was left undemarcated for a long time. Rājendraśōḷa-Brahmārāya and Kumarapāla figure as signatories. Do.
422	Same wall	Do.	Do.	Year 17, day 155	Do.	Records a royal order issued at the request of the members of the <i>sabhā</i> of Pugalidaṅgoḍuttaśōḷa-chaturvēdimāṅgalam and the <i>Urār</i> of Pērūr, permitting them to construct a dam, named <i>Dēvaśirai</i> at the boundary of their village, to lead water from it without disturbing the dam of Kōḷūr and to establish and colonise a new village with the name Pugalidaṅgoḍuttaśōḷanallūr. The record is signed by Rājendraśōḷa-Brahmārāya. Do.

423	First tier in the same wall	Do.	Tribhuvanachakravartin chōla.	Vikrama-	Year 7+1	Do.	Damaged. Seems to record a grant of land (?) by the king for some offerings to the god and goddess of the temple during the period from Paṅguṇi to Aṇi. Do.
424	Base of the same wall	Do.	Do.		Year 17+1+1	Do.	Built in at the bottom. Seems to refer to some endowment for jewels to the deity of the temple. Do.
425	Same base	Do.	Virarājendra		Year 16	Do.	Records a gift of 1½ <i>achchu</i> for burning a <i>sandhyā-dīpa</i> in the temple by Sundarapāṇḍya-mārāyaṇ, designated as <i>Ediriliṭṭōḷaṇ-āṅkakāṇṇa-sēnāpati</i> . Do.
426	West wall of the same shrine	Do.	Tribhuvanachakravartin koṇḍāṇ.	Kōṇḍēriṇmai-	Do.	Do.	Records the king's order allotting some taxes such as <i>śūṅgam</i> , <i>chārigai</i> etc., from the village Palagaippūlai <i>alias</i> Virarājendraṇallūr for burning perpetual lamps in the temple for his own welfare. Do.
427	Same wall	Do.	Tribhuvanachakravartin	Vikramachōla*	Year 21	Do.	Incomplete. Records that Paṭṭikōvaṇ, the <i>maṇḍala-mudali</i> and the Vellāla of Pērūr granted land for <i>pushpayāga</i> for the god, after obtaining the permission of the king from whom the donor had already received the land. Do.
428	Tiers of the same wall	Do.	Kōṇḍēriṇmaikoṇḍāṇ . . . . .		....	Do.	Built in at the bottom. Records a grant of land by the king at the request of the officers of the temple, for providing the god with new jewels in place of those lost. Another grant of land by purchase from Rājarāja-Kāḍuvetti of Gaṇapatikupra-nāḍu by the king's grand-daughter (name lost) is referred to. Mentions the measures of capacity, <i>Jayakēari</i> and <i>Parakēari</i> . Do.
429	Middle tier of the west and the south walls.	Do.	Vikramachōla		Year 17+1	Do.	Built in the middle. Seems to record an endowment for a <i>sandhyā-dīpa</i> to be burnt by some Śivabrāhmaṇas of the temple. Do.
430	South wall	Hoyasa	Vira-Ballāla (III)		Svabhānu, Mithuna śu. 2, Tuesday, Pu- shya = 1343 A.D., June 24.	Do.	Records a grant of land by Ālavandanāyapār of Neḍuvāyil in Nittaviṇōḍa-vaḷanāḍu as a <i>maḍappuram</i> to the Villavarāyaṇ-tirumatha founded in the name of his father Sūtappillai Villavarāyar. The <i>Ūrār</i> of Kuṇiyaṇputtūr <i>alias</i> Amarabhuyāṅkaraṇallūr made the land tax-free.
431	Do.	Ruler of Koṅgu	Kōṇḍēriṇmaikoṇḍāṇ . . . . .		.....	Do.	Damaged. Seems to record a gift by the king to the god at the request of some Brāhmaṇas. The grant is said to take effect from the 13th year, and is signed by Sembiyaṇ Uttaramantri. In characters of about the 13th century.
432	Do.	Do.	Kōṇḍēriṇmaikoṇḍāṇ (Karikāla) . . . . .		....	Do.	Records a grant of land by the king for a festival of the god for the welfare of the king's <i>āḷṭi</i> , ending on the occasion of the latter's birthday, viz. <i>uttirāḍam</i> , in the month of Aippasi. Refers to a transaction in the year 2+1+1+1+1 of Karikālaśōla (cf. <i>SII</i> , Vol. V, No. 228). In characters of about the 12th century.
433	Do.	Hoyasa	Vira-Ballāla (III)		Vikrama, Āvapi 1 [-]	Do.	Damaged. Records a sale of land in Amarabhuyāṅkaraṇ-maṇṇarai, made tax-free, in favour of god Ādipurāṇīvara-muḍaiya-nāyaṇār by the the <i>Ūrār</i> of and another village (name lost). In characters of the 14th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	COIMBATORE DISTRICT—<i>concl'd.</i>					
	COIMBATORE TALUK—<i>concl'd.</i>					
	Pérūr—<i>concl'd.</i>					
434	First tier of the same wall . . .	....	....	Āṅgīrasa, Bhādra-pada śu 5.	Tamil . . .	Fragmentary. Records a gift, details lost, by Rāyar Tiruvakkala Kempaya-nāyaka for the <i>sandhi</i> worship of the god. In late characters.
435	Same tier	Ruler of Koṅgu . . .	Virarājendra	Year 15	Do.	Do. Records a gift of gold for a <i>sandhyā-dīpa</i> . In characters of about the 13th century.
436	Middle tier of the same wall . . .	Do.	Rājarāja Karikāla	Lost	Do.	Do. Seems to record a gift of 5 <i>kaḷañju</i> by Kurōvi Śaṅkaranārāyaṇa-kramavittan alias Śivapādaśekhara Brahmarāyaṇ. In characters of the 12th century.
437	Same tier	Do. . . . .	....	....	Do.	Do. Contains two inscriptions, one referring to the setting up of Ālālasundarar and Paravai-nāchchiyār and provisions made for their worship, and the other running in continuation of the first and citing the 15+1st year of the reign of Vikramachōla. Do.
438	Base of the same wall	Do.]	Rājarāja Karikāla	Lost	Do.	Built in in the middle. Seems to record an agreement by which the <i>sabhaiyār</i> of Kōppāḍi, alias Ammammai-chaturvēdimāṅgalam undertook to give 33 <i>kalam</i> of paddy per year to the temple for the amount of 11 <i>kaḷañju</i> they received from Harikēśavaṇ Seyyāṇ alias Sōlaṇ Śahāyaṇ of Illūr. Do.
439	Tiers of the same wall	Do.	Kōṇēriṇmaikoṇḍāṇ . . . . .	....	Do.	Damaged and built in at the bottom. Records a gift of land by purchase, for food offerings to an image set up near the goddess of the temple. Do.
440	North wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ.	....	Do.	Damaged. Records the grant of Kīlmalaiyūr alias Vikramasōlanallūr in Vāyaraikkā-nāḍu to the god on the occasion of the king's visit to the temple after his conquest of [Kalaiya]ṇputtūr for the merit of himself and his father. Refers to his camp at Malai-rājyam. Do.
441	Door-jambs of the same <i>maṇḍapa</i> . . .	Do.	Virarājendra	Year 29+1	Do.]	Declares that the door was caused to be made by Śemmi Ammaiā[vi. Do.
442	Pillar No. 1 in the same <i>maṇḍapa</i> . . .	Do.]	Do.]	Year 26	Do.]	States that the pillar was the contribution of Sōlai-ppichchan alias Aḷagamāṇ, one among the <i>āyattār</i> . Do.
443	Pillar No. 2 . . . . .	....	....	....	Do.]	States that this pillar was the gift of Ponnambala-kkūttan Uyyakkoṇḍapillai. Do.

444	Pillar No. 3 . . . . .	....	....	Year 26	Do.	States that Pāvādi [Pū]śāṇḍān, Vaḍugaṇ of Kaṭṭakkudi, contributed the pillar. Do.
445	Pillar No. 4	Ruler of Koṅgu	[Vīra]rājendra	Year 10	Do.	States that one Dēviyār, the wife of Viśvēśvaradēva contributed the pillar. Do.
446	Pillar No. 5	Do. . . . .	....	....	Do.	States that Dhanapāla of Viḷumipatti, a merchant of Muṭṭam, contributed the pillar (cf. No. 410 above). Do.
KANYAKUMARI DISTRICT						
AGASTISVARAM TALUK						
447	Śucīndram.—Sthāṇunātha temple. Rock between the Kaṅkāṇātha shrine and the kitchen.	Pāṇḍya	Śaḍaiyamāraṇ	Year 2+[1.]	Tamil, Vaṭṭeḷuttu	Built in at the right end. Seems to record a gift of sheep for a lamp to god Emberumāṇ by a native of Kuṇṇuḍi. In characters of the 10th century.
448	Do.	Chōḷa	Kulōttuṅga (I) . . . . .	....	Tamil	Do. Records a gift of sheep for a lamp. Details lost. Commences with the <i>prasasti</i> : <i>Pugaḷmātu viḷaṅga</i> , etc.
449	Do.	Pāṇḍya	Śōḷāntalaikoṇḍa Vīrapāṇḍya	Year 15+4	Tamil, Vaṭṭeḷuttu	Built in partially. Records a gift of money (<i>achhu</i>) for two lamps to gods Paramēśvarar and Tiruvēṅgaḍattunilai Paramaśvāmigaḷ of Tiruchchivindram in Nāṇji-nāḍu by Perumarudūr-kkāppiyan Nārāyaṇaṇ Śrīmādhavaṇ <i>alias</i> Chōḷāntaka-Brahmārāyaṇ of Chōḷāntaka-maṅgalam in Śāḷagrāmam in Mahimākara-vaḷanāḍu.
450	Do.	Do.	Do.	Do.	Do.	Built in at the end. Records a gift of land in Nripasēkhara-vaḷanallūr by the donor mentioned in No. 449 above for food offerings to the god Tiruvēṅgaḍanilai-nīṇraṇḷiṇa-Paramaśvāmigaḷ.
451	Rock near the enclosure of Kailāsanātha shrine.	Do.	Śaḍaiyamāraṇ	Year 2+7, Dhanuṣ	Do.	Records a gift of 25 sheep for a lamp to god Emberumāṇ of Tiruchchivindram by Murugaṇ Perumāṇ of Karai-kkōḍu in Teṇṇāḍu. In characters of the 9th century.
452	Do.	Do.	Do.	Year [2]+8, Simha	Do.	Built in at the beginning of the lines. Records a gift of sheep for a lamp to god Emberumāṇ (cf. <i>The Śucīndram Temple</i> , App. IX, No. 1). Do.
453	Do.	Ruler of Travancore	Iravipannmar <i>alias</i> Tiruppāppūr Mūṭṭa-Tiruvaḍi.	Kollam 665, Āvaṇi 21.	Tamil	Records the grant of land by the king while he was camping at Kuḷappurai in Kēraḷapuram in Muttalaikkurichchi to Perumāḷ Irāyar, a <i>tēvaḍiyār</i> and daughter of Ārumugapperumāḷ of the foremost group (<i>mudar-kottu</i>) for conducting worship to goddess Nāchchiyār and for worship and <i>nama-skāram</i> to the god Teṇ-Tiruvēṅgaḍa-viṇṇavar-emberumāṇ on the day of Pūraṭṭādi in Māśi, the king's birthday. <i>Ibid.</i> , No. 61.
454	Wall enclosing the Kailāsanātha shrine	Pāṇḍya	Māraṇḷaḍaiyaṇ	Year 2+3	Tamil, Vaṭṭeḷuttu	Damaged. Purport not clear. In characters of the 10th century.
455	Do.	Chōḷa	Rājarājakeśari (Rājarāja I)	Year 10	Do.	Begins with the epithet <i>Kāṇḍālūr-śālai-kkalam-aṇṭṭa</i> . Damaged and incomplete.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i> KANYAKUMARI DISTRICT—<i>contd.</i> AGASTIVARAM TALUK—<i>concl'd.</i> Suchindram—<i>concl'd.</i>					
456	Wall enclosing the Kailāsanātha shrine .	Chōla . . .	Parakēśari . . . . .	....	Tamil	Fragmentary. Mentions Sundarāśōla-chaturvēdimāṅgalam in Rājarājappāṇḍi-nāḍu and Ulaḡaḡandaśōlaṇ. In characters of about the 12th century.
457	Second <i>prākāra</i> , west wall, partly inside and partly outside the <i>vāhaṇappuṇam</i> .	Ruler of Vēpāḍu .	Vira-Ravi [Kēra]varma-Tiruvaḍi of Kīlappērūr.	Kollam 413, Jupiter in Makara, Mēḍam 5, Śu. 13, Monday, Uttiram=1238 A.D., March 29.	Tamil, Vaṭṭeḷuttu .	Incomplete. Records the provision made for the expenses of rebuilding with stone all the structures below the <i>Vīśvakarmmiya</i> which were of brick and wood, and of other repairs. Mentions the consecration of the <i>kalaṣa</i> by Taruṇanallūr-Nambi. Gives also the details of provisions for worship and food offerings to the image of Subrahmaṇya consecrated by Kaṇḍiyūr Unṇi. Saṅkaraṇ Irāmaṇ of Sōmāyimaṅgalam is also mentioned. Noticed in <i>The Suchindram Temple</i> , App. IX, No. 51.
458	Do., inside the <i>vāhaṇappuṇam</i> . . .	....	....	Kollam 441+1, Simha 18, Tiruṇḍam, Sunday=1266 A.D., August 15.	Tamil	Records a gift of 12 <i>pudupponṇ-achchu</i> by Bagavati Ālvār <i>alias</i> Māyaṇ Kōṇār for burning a perpetual lamp to god Suchindramuḍaiya-nāyaṇār.
459	Same wall	Pāṇḍya	Virapāṇḍya	Kollam 432, Dhanus 19, Ēkādaśi, Thursday, Vi[śākhan] = 1256 A.D., December 14.	Do.	Built in. Records a gift of 200 <i>pudupponṇ-achchu</i> by Chokkattāṇḍāl <i>alias</i> Ūḡamuḷududaiyār, the queen of Virapāṇḍya, for food offerings and for feeding Brāhmaṇas. The money was entrusted to (1) <i>Dēvaraḍiyāl</i> Kuṇrāṇḍi Tiruvāṇḍi (2) <i>Sēlvāṇḍi</i> Śekharaṇḍi and (3) Saṅkaraṇ Irāmaṇ of Sōmāśimaṅgalam. Cf. No. 457 above. Published in <i>JOR</i> , 1934, pp. 124 ff.
460	North wall . . . . .	....	....	Kollam 309, Jupiter in Iḍabam, Mithuṇa.	Do.	Records a gift of land for food offerings to the image of Umāskandasahitan installed by Araṅgaṇ Tiruvikkiramaṇ of Sivallamaṅgalam. Cf. <i>TAS</i> Vol. VIII, p. 32.
461	Same wall . . . . .	....	....	Kollam 384, Mīna .	Do.	Records that the <i>sabhā</i> of Suchindram <i>alias</i> Sundarāśōla-chaturvēdimāṅgalam authorised Saṅkaraṇārāyaṇaṇ, a <i>vāriyaṇ</i> of Irapaśiṅganallūr to supervise the arrangement made for food offerings and other services to god Dvārakai-ālvār at Suchindram and also to have a share of the offerings. Noticed in <i>The Suchindram Temple</i> , App. IX, No. 35.
462	Do. . . . .	....	....	....	Do.	Fragmentary. Mentions Mahimākara-Pallavaraiyaṇ. In characters of about the 12th century.

463	East wall, right of entrance into the Udaiyamārttāṇḍaṇ maṇḍapa.	....	....	Kollam 398, Mithu-na 6, Thursday, Tiruvādirai = 1223 A. D., June 1.	Do. . . .	Records a gift of 71 <i>achchu</i> to provide for sacred food offerings (<i>mantra-pōṇagam</i>) and 12 garlands daily by Kēraḷaṇ Vīkra-maśōḷadēvar. The money is stated to have been received by the donor from three persons to whom he transferred the cultivation rights (<i>uḷavorri</i>) on lands in Tenparakkai. Cf. <i>The Śucīndram Temple</i> , App. IX, No. 37.
464	Left of the same entrance . . . .	....	....	Kollam 403+1, Kappi	Do. . . .	Records the organisation of several families (<i>griham</i>) of Brā-hmapas into eight divisions (<i>aḍaiyus</i>) and the rules regulating the sale, mortgage etc., of properties and their representation in the <i>mahāśabhā</i> . <i>Ibid.</i> , No. 42.
465	Floor of the kitchen at the western end in the same temple.	....	....	....	Tamil, Vaṭṭeḷuttu .	Built in and damaged. Mentions Chōlān[taka], <i>Sabhai</i> and <i>Kachcham</i> . In characters of about the tenth century.
466	Rock in the old strong room . . .	Chōḷa . . .	Maduraikoṇḍa Parakēsarivarman	....	Do. . . .	Damaged and built in. Records a gift of 25 sheep for a per-petual lamp by a <i>vāniyaṇ</i> of Uṇṅai in Purattāya-nāḍu.
467	Kailāsanātha shrine, west wall, tier . . . .	....	....	Kollam 420, Mithu-na 28.	Tamil	Records a gift of 10 <i>puḍuppon achchu</i> by Pārasivaṇ Dēvaṇ of Suchindram, for a perpetual lamp to be lighted at the <i>iḍai-nāḷigri</i> . The money was taken over by the <i>poduvāmār</i> of the temple. Cf. <i>The Śucīndram Temple</i> , App. IX, No. 52.
468	Rock in the south-east corner of the same shrine.	Chōḷa . . .	Kulōttuṅga [I]	Year [5]	Do. . . .	Damaged. Begins with the <i>praśasti</i> : <i>Pugaḷmādu viḷaṅga</i> , etc. Seems to record some provision made for burning a lamp.
469	Same rock	Pāṇḍya . . .	Māravarmaṇ Vīrapāṇḍya	Year [5]+15, Ka-[ṛkaṭa]ka 5, śu. 10, Tuesday, Pa-riyāṇa <i>yōga</i> , Chittirai. Irregu-lar.	Do. . . .	Records a gift of land in Gaṅgaikoṇḍāṇ-parru in Kīḷkaḷa-kkūrram made tax-free for various offerings on the occasion of <i>tiruvattasāmam</i> (<i>ardhajāma</i>) service called <i>Vīrapāṇ-diyaṇ-sandhi</i> to Suchindramuḍaiya-nayinār, by the king. In characters of about the fifteenth century. Cf. <i>The Śucīn-dram Temple</i> , App. IX, No. 54.
470	Do.	Ruler of Travancore	San̄karaṇārāyaṇa Venru-maṇkoṇḍa Bhūtala Vira Udaiyamārttāṇḍa-varman, Tiruppāppūr Mūttavar of Jayatuṅga-nāḍu.	Kollam 710, Māsi 5, ba. 13, Sunday, Uttirāḍam = 1535 A. D., January 31.	Do. . . .	Records the grant of lands in Tāḷaikkūḍi-pparru free of taxes payable to the king, as <i>dēvadāṇa</i> for the supply of sandal and food offerings on the occasion of a festival in the month of Mārgaḷi to god Suchindramuḍaiya-nayinār. The king is stated to have issued the grant from his camp at Vaḍa-śeri. Cf. <i>ibid.</i> , No. 62.
KAKKULAM TALUK						
471	Padmanābhapuram.—Palace Museum, Stone No. 1. Findspot: Vīḷiṇḍam.	Pāṇḍya . . .	Māraḷiḍaḍaiyaṇ	Year 27	Tamil, Vaṭṭeḷuttu .	Records that when the Chēra forces attacked Karaikkōṭṭai, Tādam Peruntinai, a <i>uḷviṭṭu sēvaka</i> of Rapakīrti of Peru-mūr in Koḷuvūr-kūrram died. Cf. <i>TAS</i> , Vol. I, pp. 153 ff.
472	Stone No. 2. Findspot:—Do. . . .	[Pāṇḍya] . . .	....	....	Do. (verse) . . .	Records the death of a hero on the occasion of the capture of Vīḷiṇḍam. In characters of about the 8th century. Noticed in the <i>Administration Report</i> , Archaeological Department, Travancore State, Kollam 1113, pp. 2 and 11.
473	Stone No. 3. Findspot: Pañchavāṇkā-ḍu.	....	....	....	Tamil	Damaged. Records that a refugee centre (<i>añjiṇāṇ pugali-ḍam</i>) was established. Details lost. In late characters.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—contd. KANYAKUMARI DISTRICT—concl. KALKULAM TALUK—concl. Padmanābhapuram—concl.					
474	Stone No. 4. Findspot : Maruṅgūr . .	....	....	Kollam 670, Tai 12 .	Tamil . . .	Records the founding of a similar colony as in No. 473 above at Śirumaruṅgūr around the temple of Agattaḍi-pillaiyār. Noticed in <i>Travancore Inscriptions</i> , A Topographical List, p. 131.
475	Stone No. 5. Findspot : Kollam . .	....	....	Kollam 653, Vaikāṣi 7.	Do. . . .	Records that the place where the <i>paḍiṇṇvishaiyattār</i> of Taragukōnam in Kurakkēṇi-kkollam were settled was declared a refugee centre (<i>aṇḍināṇ-puḡaliḍam</i>) and was renamed as Senbagarāmaṇ-teru by Senbagarāmaṇ from his camp at Tirunelvēli. Cf. <i>TAS</i> , Vol. IV, No. 18, pp. 98-99.
476	Stone No. 6. Findspot : Maṇalikkarai .	Ruler of Vēṇḍu .	Vira Iravi Kēraḷavarṇma-Tiruvaḍi .	Kollam 410 + 1, Meḍam 27, Jupiter in Vriśchika.	Tamil, Vaṭṭeḷuttu .	Records the details of taxes fixed to be paid on the lands in the possession of the members of the assembly and the <i>Ūrār</i> of Kōḍainallūr. <i>Ibid.</i> , Vol. III, pp. 59 ff., and Plate.
477	Stone No. 7. Findspot : Iravipudūr .	Do. . . .	[Uḍaiya-mārttāḍḍa]	....	Tamil . . .	Records the construction of a <i>maṇḍapa</i> named after the king. Mentions queen Tribhuvanamāḍēvi, and Śrīvallabha. In characters of about the 11th century. Noticed in <i>Travancore Inscriptions</i> , A Topographical List, Padmanābhapuram, No. 17.
	MADURAI DISTRICT MELUR TALUK					
478	Tiruvāḍavūr.—Tirumaraṇāthesvāmin temple, second <i>prākāra</i> , north wall.	Pāṇḍya . . .	Kōṇēriṇmaikōṇḍu . . .	Year 32, 28th day .	Do. . . .	Registers the gift of land in Karuṅḡulam Kaḷakkulam in Kaḷavali-nāḍu, made tax-free, for worship and various offerings to god Subrahmanya-ppillaiyār whose image was set up by Cheyyaperumāṇ Araṇantolaniprāṇ alias Rājagaṇḍagōpālār in the Tirumaraṇāyaṇār temple at Tiruvāḍavūr. In characters of about the 13th century.
479	Same wall	Do. . . .	Tribhuvanaśchakravartin . . .	[Mṛigaśirsha]	Do. . . .	Fragmentary. Details lost. Do.
480	Do.	Do. . . .	Sundarapāṇḍya	Year 6, Vaikāṣi, Sunday, Uttirattāḍi and Rōvati.	Do. . . .	Do. Details lost. In characters of the 14th century.

481	Do.	Do.	Jatāvarman Parākramapāṇḍya	Year . . Rishabha śu. 10, Svāti.	Do.	Records the order of the deity assigning a garden at Siva- dirakkuḍi <i>alias</i> Vēdanāyakanallūr in Perumānallūr-parra along with a pond to Malaikuniya-niṣṭhā <i>alias</i> Kāḍuvetti for supply of flowers to the god. Do.
482	Do.	Do.	Do.	Year 7, Kārttigai	Do.	Records a gift of land by the deity made tax-free in the <i>aḍukkal- aippurapparru</i> of the god to Tiruppūvaṇamuḍaiya Arataṇ <i>alias</i> Chakravarti a merchant of Sivalapuram in Tiruvā- davūr in Teṇ-Parappu-nāḍu. Do.
483	Do.	Do.	Do.	Year 7, Mārgaḷi 3	Do.	Records a gift of land to the donees mentioned in No. 482 above by the temple authorities for repairing the jewels. Do.
484	Do.	Do.	Tribhuvanachakravarti Kōnerimaiṇko- ṇḍāṇ.	Year 9, Mārgaḷi	Do.	Incomplete. Records a gift of the village Kūṭṭāmpuḷi in Pādirikkuḍipparru to provide for conducting the festival called the <i>Valangai-mīgāman-tirunāḷ</i> established in the name of <i>ammān</i> Māhābali Vāṇadarāyar. The village was made free from all taxes from Mārgaḷi in the 9th regnal year of the king. Do.
485	Do.	Do.	Parākramapāṇḍya	Year 9, Māṣi	Do.	Damaged. Seems to register an order by the deity authorising the expenditure of the amount of 80 <i>paḷam-poṇ</i> and 800 <i>irāṭi-panam</i> collected annually from villages including Kū- ṭṭāmpuḷi <i>alias</i> Valangai-mīgāmanallūr from the specified date. Do.
NILAKKOTTAI TALUK						
486	Ammaianāyakkāṇṭṭu.—South wall in the second <i>maṇḍapa</i> of the Kadali- Narasīngaperumāḷ temple.	....	Kōnerimaiṇkoṇḍāṇ	....	Do.	Fragment. Records a gift of land for offerings to the god and for feeding the <i>tapasyar</i> in the <i>maṭha</i> . In characters of about the 13th century.
487	Door-post at the entrance into the same <i>maṇḍapa</i>.	....	....	....	Do.	A pilgrim's record mentioning Satyarā[ja*] Varadarāja. In late characters.
488	Door-post at the entrance into the third <i>maṇḍapa</i>.	....	....	....	Do.	States that the door-post is a gift of Āyaṇ Uḍaiyāṇ <i>alias</i> Uttamapāṇḍiya Pallavadaraiyaṇ. In characters of about the 13th century.
489	Door-post at the entrance into the central shrine	....	....	....	Do.	States that Aiṇṇūrruṇṇaṇ Taṭṭāṇ <i>alias</i> Kūṭṭāṇ erected the door-post. Do.
490	Fragments from the walls	Pāṇḍya	[Māraṇṇar Sundarapāṇḍya I]	Lost	Do.	Contain portion of the king's <i>praśasti</i> , Pāmaruviya <i>Tiru- maḍandaiyūm</i> , etc. Seem to form parts of at least two records of the king, major portions being lost. A god Iṣvaramuḍaiyār is mentioned.
491	Unconnected fragments from the tiers around the central shrine.	Vijayanagara	....	....	Do.	The pieces mention Virūpākṣadēvarāya, Achy- tadēva-mahārāya, Dīpaṇ Śakkaya-nāyaka of some fort and Vira-Narasīṃharāja. One of them contains some de- tails of a date viz. <i>Pūrvapakṣha</i> , <i>Uttirāṣāḍha</i> and 2[0]th day (?) and another refers to a grant of land as <i>tiruvīdai- yāṭṭam</i> to Maraiṇpukṛ. In characters of about the 15th century.
492	Labels around the <i>śivaḍaiyār</i> of the Sivali- ṅga called Kadaliśvara in the same shrine.	....	....	....	Grantha and Tamil	One of the labels reads <i>Vaṣa[nṭā]tirāyaṇ</i> and an other men- tions the son of a <i>tāṭṭāṇ</i> as the donor. In late characters.
493	Above an image on a pillar in the first <i>maṇḍapa</i> of the same temple.	....	....	....	Tamil	Reads : <i>Ammaiyappa-piḷḷai</i> in three lines. Do.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	MADURAI DISTRICT—<i>concl.</i>					
	NILAKKOTTAI TALUK—<i>concl.</i>					
	Ammaiyanāyakkapūr—<i>concl.</i>					
494	West wall of the same <i>maṇḍapa</i>	....	....	Āṅgira, Chittirai 11	Tamil . . .	Built in at the end. Seems to record a gift of dry land by Nallapiḷḷai-nāyaṇār to god Kadalinaṭha. Do.
	PALANI TALUK					
495	Veriyappūr.—Rock on the eastern side of the tank called Rāmasamudram Kammāy.	Ruler of Koṅgu	Rājakesarivarman Virarājendra	Year 2 . . .	Do. . . .	Stops abruptly after mentioning the year and Aṇḍa-nāḍu. In characters of about the 13th century.
	PERIYAKULAM TALUK					
496	Dombachchēri.—Stone set up on the lake bund.	Pāṇḍya . . .	Māraṇjaḍaiyaṇ . . .	Year 2+5 . . .	Tamil, Vaṭṭeḷuttu .	Damaged. Records a gift of 25 sheep for a lamp to god Mahādēva at Tiruvaḍiyāputtūr in Aḷa-nāḍu. Mentions Kāḍam-Paṭṭaṇ, the <i>paḍaittalaivaṇ</i> . In characters of about the tenth century.
497	Another stone in the same place . . .	Do. . . .	Sōḷaṇṭalaikoṇḍa Virapāṇḍya . . .	Year 12 . . .	Do. . . .	Do. Seems to record an undertaking given by some persons to Araṅgaṇ Vaikiṇāṇ to arrange for <i>tiruppali</i> service to god Mādēvar at Tiruvaḍiyāputtūr. Do.
498	A third stone in the same place, first face.	Do. . . .	[Māraṇjaḍaiyaṇ] . . .	Year 35 . . .	Do. . . .	Records a gift of 100 sheep by Tavarunṇi Iravi Iyakkaṇ of Vaḍuvūr for a perpetual lamp to god Mahādēva of Tiruvaḍiyāputtūr in Aḷa-nāḍu. The <i>ūrār</i> agreed to arrange for supplying ghee for the lamp and entrusted the sheep to Taṇiyaṇ Munḍaṇ, a <i>paḍaittalaivaṇ</i> . Do.
499	Second face	Do. . . .	....	....	Do. . . .	Damaged. Seems to record a gift of 100 sheep for a perpetual lamp to god Mahādēva at Tiruvaḍiyāputtūr by Iyakki Kōḍai. The <i>ūrār</i> entrusted the sheep to Sāṭṭaṇ Dēvaṇ, a <i>paḍaittalaivaṇ</i> . Do.
500	Kuṇṇūr.—Stone in the ruins of a Śiva temple.	Do. . . .	....	....	Do. . . .	Damaged. Seems to record a gift of money by a merchant for a lamp. Mentions Aḷa-nāḍu. Other details lost. Do.
501	Stone slab in a field south of the road . . .	....	....	....	Tamil . . .	Incomplete. States that the field named <i>malaiṭṭakaṇḍaṇ</i> was brought under cultivation by Irattai Korraṇ <i>alias</i> Tyāgamāṇikka-ttattāṇ. In characters of about the 12th century.

RAMANATHAPURAM DISTRICT						
TIRUPPATTUR TALUK						
502	Vēlaṅguḍi (D).—Stone set up near a tank.	....	....	....	Do.	States that this tank (?) is the <i>dharma</i> of Agadiyāṇḍār Aḷagal-kkōṇār. In late characters.
503	Rudrakōṭṭiśvara temple, <i>mahāmaṇḍapa</i> , east wall.	Pāṇḍya	Māra-varmaṇ Sundarapāṇḍya	Year 8+1, Tai 3	Do.	Records sale of land in Tappilāvāchakan-kuḍikkāḍu and in Vēlaṅguḍi by the temple authorities as <i>tirunandavanappu-ram</i> to Aḷagiyanāyaṇ Valaiviśuvāṇ, a pearl merchant of Kalaiyamaṅgalam in Sundaraśōḷapuram <i>alias</i> Dēśi-yuganda-pattiṇam in Ollaiyūr-kūrṇam and states that the money realised was invested as capital for the expenses of building some parts of the <i>mahāmaṇḍapa</i> of the temple of Uttirā-patiśvaram-uḍaiyār. In characters of about the 14th century.
504	South wall.	Do.	Jaṭavarmaṇ Rājarājan Sundara-pāṇḍya.	Year 14, Vaikāśi 13	Do.	Records the sale of land, which was made tax-free, in Kuṇṇattūrkuḷam by the <i>Ūravar</i> of Iḷaiyāttakkuḍi in Kallā-yi-nāḍu to Chadiraṇ <i>ḍaiyār alias</i> Talaiyāṇ Virappē-raiyan and Chadiraṇ Makkaṇāyiṇār <i>alias</i> Iruṅḡōlar, both of Vēlaṅguḍi in Pūṅḡuṇra-nāḍu, in lieu of 900 <i>paṇam</i> due to them. Do.
505	Same wall.	Do.	Jaṭavarmaṇ Virapāṇḍya	Year 25, Māśi	Do.	Ends of lines built in. Seems to record the sale of land be- longing to Palandiparāya-ppēraiyan by the <i>Ūravar</i> of Vēlaṅguḍi in Pūṅḡuṇra-nāḍu to the royal treasury to com- pensate for the default of the former who absconded after fatally stabbing Kūttāḍundēvaṇ Inakku-nellāṇ. Do.
506	<i>Ardhamāṇḍapa</i> , south wall	Sultān of Madurai	Mahārājan Surattāṇ	[Hijra]736, Āvaṇi 10	Do.	Records the gift of land which was made tax-free, in Mañ- jaṇēri, a <i>dēvaḍāna</i> of Tirukkōḷakkuḍi-uḍaiya-nāyaṇār and in rukāḍi-vayal by the <i>Ūravar</i> to Dēvaṇ Uḍaiyāṇ <i>alias</i> Muṇaiyadaraiyan for a certain act of sacrifice done by him on the occasion of <i>Turukkar-vāṇam</i> .
507	Same wall	Pāṇḍya	Jaṭavarmaṇ Vikramapāṇḍya	Year 5+1	Do.	Records the assignment of <i>pāḍikāval</i> and income from tolls on paddy, rice, cotton, etc., to the god by the merchants of Vēlaṅguḍi-vāṇiyanagaram. In characters of about the 13th century.
508	South wall of the central shrine	Do.	Māra rmaṇ Kulaśekhara 'who was pleased to take every country'.	Year 25	Do.	Much damaged and incomplete. Seems to refer to a gift of land by purchase. Do.
509	Same wall	Do.	Do.	Year 25, Aśvati.	Do.	Damaged and portions lost. Records a sale of land in Tappi- lāvāchakan-kuḍikkāḍu to Periyāṇ Aḷagiyanāyaṇ <i>alias</i> Aḷagiya Tiruchchirrambalam-uḍaiyāṇ of Kalaiyamaṅgalam in Sundaraśōḷapuram in Ollaiyūr-kūrṇam in Teṇ-kōṇāḍu by the temple authorities and the investment of the money thus realised as capital for some works in the temple of Uttirā- patiśvaram-uḍaiyār of Vēlaṅguḍi in Pūṅḡuṇra-nāḍu. Cf. No. 503 above.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i> RAMANATHAPURAM DISTRICT —<i>concl.</i> TIRUPPATTUR TALUK—<i>concl.</i> Vēlaṅguḍi (D)—<i>concl.</i>					
510	<i>Mahāmaṇḍapa</i> , west wall (on the northern side).	Pāṇḍya . . .	Māraṇvarman Sundarapāṇḍya . . .	Year 5, Mārgaḷi . . .	Tamil . . .	Records the sale of the village Tattāṅkudikkāḍu <i>alias</i> Maru-māṇikkanaḷlūr, a <i>dēvadāna</i> , to Mudaliyār Nāchchiyār, daughter of Vattarāyar of Amaṇpudukkuḷam in Karuṅguḍi-nāḍu by the <i>Ūraṇar</i> of Vēlaṅguḍi and the investment of the money amounting to 120 <i>irāṣi-panam</i> thus realised as capital for the expenses of conducting a procession of the goddess Nāchchiyār around the temple. The former was required to pay annually 55 <i>kuḷigoi-ppaṇam</i> to the temple as <i>vāḍakkāḍamai</i> .
	SALEM DISTRICT DHARMAPURI TALUK					
511	Perumbālai.—Slab in the Siva temple . . .	Hoysaḷa . . .	Vira-Ballāḷa . . .	Yuva, Chittirai 8, śu. [9], Sunday =1335 A.D., April 2.	Do. . . .	Damaged. Seems to record a gift of lands in the village Kāttu-pperumbālai for certain valorous deeds done by an individual. In characters of about the 14th century.
	HARUR TALUK					
512	Irumāttūr.—Slab near the Harijan-chēri . . .	Vijayanagara . . .	Irumaḍi Bukkaṇṇa-uḍaiyar (II) . . .	Kali 4443, Vibhava, Aippaṣi 15, śu. Tuesday. Ut- tirattāḍi. Irregular.	Do. . . .	Records the various public works of irrigation in Irumāttūr in Vārūr-parṇu, Pōchchayanpalḷi, Pandirapalḷi and Chandirampalḷi in Puḍuppulūr-nāḍu executed by Kambara-Tirukkālukuṇṇam-uḍaiyān and another.
	TIRUCHIRAPALLI DISTRICT KULITTALAI TALUK					
513	Kaḍavūr.—Ceiling of the <i>sōpānamaṇḍapa</i> of the Karuṇaigiri Perumāḷ temple. . . .	....	....	Hēvilambi Tai . . .	Do. . . .	States that the building of the <i>maṇḍapa</i> by Kempe-nāyaka commenced in Māṣi, Saka 1448, Śiya (probably Jaya ; Cf. No. 515 below) and ended in Tai, Hēvilambi, and describes how the Zamindar of Kaḍavūr got back the forts built by Kampe-nāyaka ; refers to the rule of Hazrat Kipilai Nabāb Muhammad-Alli Khān Sāhēb and the administration of Gulām-Ali Sāhēb. In modern characters.
514	Same ceiling . . . . .	....	....	Dunmukhi, Tai 26 . . .	Do. . . .	Gives the demarcations evidently of the <i>zamin</i> , after ceding some of its territories by Bālamuttaya-nāyaka to Hazrat Kipilai Nabāb Ayid-Alli Khān Sāhēb. Do.

516	North wall of the <i>vāhana-maṇḍapa</i> in the same <i>sōpāna-maṇḍapa</i>.	....	....	Saka 1698 (wrong for 1696), Jaya, Tai 21.	Do.	States that the <i>sōpāna-maṇḍapa</i> was built during the time of Karuṇādri Muttaya-nāyaka, a Zamindar of Kaṇḍavūr.
516	Fragments from the walls of the Amman shrine.	Pāṇḍya	Māraṇvarmaṇ [Kula]śekhara [I] 'who was pleased to take every country.'	Year 10, Kumbha śu , Friday, Anusham.	Do.	Mentions the god Sōmēśvaramuḍaiyār of Muḷlippāḍi in Taṭṭaiyūr-nāḍu. Details lost.
517	Do.	Do.	Do.	Year 42	Do.	Seems to refer to an order probably granting some gift to the god Śiva. Do.
518	Do.	Do.	Do.	Year [18], Mīna Saturday, Dvādaśī, Maghā = 1286 A.D., March 9.	Do.	Seems to record an endowment by two persons for daily worship of, and repairs to the temple of Sōmēśvaramuḍaiya-nāyaṇār.
519	Do.	Do.	Perumāḷ Sundara-pāṇḍya	Year 6	Do.	Seems to record a gift for building a <i>maṇḍapa</i> , and for repairing the temple of Sōmēśvaramuḍaiya-nāyaṇār in Muḷlippāḍi in Taṭṭaiyūr-nāḍu. In characters of about the 13th century.
520	Tēvarmalai.—West wall of the <i>maṇḍapa</i> in front of the Amman shrine in the Narasiṅga-perumāḷ temple.	....	....	....	Do.	States that the temple was built by Kurivanāvatti Bāla Muttaiya-nāyaka as directed by a divine order. In late characters.
521	Floor in front of the central shrine	....	....	Akshaya, Āḍi	Do.	Seems to record certain provisions made for the daily worship in the temple. Do.
TIRUNELVELI DISTRICT						
AMBASAMUDRAM TALUK						
522	Śiṅgampatti.—Rock near the Sori-muttiyaṇ temple.	....	....	....	Do.	Damaged. Records the devotion of a person who seems to bear the title <i>Podikāchalapati</i> . In late characters.
TIRUCHCHENDUR TALUK						
523	Ālvārtirunagari.—Ādinātha temple, Nammālvār shrine, south wall.	Pāṇḍya	Māraṇvarmaṇ Sundarapāṇḍya who was pleased to give back the Chōḷa country.	Year 8	Do.	Records a gift of 6 <i>achchu</i> paid into the treasury of Ālvār Tirukkurugūr Mahāmunigaḷ who founded the <i>aruḷāḷatāḍaṇ-maṭha</i> for the Brahmadevāns of the village, for worship and various offerings to god Tirunāḍuḍaiya-Pirāṇ on the occasion of the procession to Tirumuḍi-śūttināṇ-tirunaḍavaṇam in the months of Āvaṇi and Vaikāśi.
524	Same wall	Do.	Do. . . . .	....	Do.	Fragmentary. Mentions Iranādittap, Deyvappāṇḍiyan and Pōḍiyiṇ-malai.
525	North wall of the same shrine	Do.	Jatāvarmaṇ Kulaśekhara	Year 13+12, Mīna 2, ba. 13, Rōhiṇī. Irregular.	Do.	Records a sale of land in Ambulikkulam by the <i>nāḷṭai</i> or Akkiramakōpanallūr-kīlvagai in Amitagaṇa-vaḷanāḍu as a tax-free <i>dēvadāna</i> to god Tirunāḍuḍaiya Pirāṇ in Tiruvaḷudi-vaḷanāḍu. Vēḷāṇ Dēvaṇ of Uṭtamapāṇḍiyanallūr in Koḍumalūr in Vaḍa-Sembi-nāḍu figures as a signatory.
526	Do.	Do.	Māraṇvarmaṇ Sundarapāṇḍya 'who was pleased to give back the Chōḷa country.'	Year 16	Do.	Records a gift of 2 <i>aṇṇāḍu-nallāṇai achchu</i> by Aruḷmaṇ Ādichchan <i>alias</i> Sundarapāṇḍya-Tirunāṭṭaraiyaṇ for various offerings to god Polinjuniṇra Pirāṇ on the occasion of the procession from <i>Aṇai-ṇaḷaṇ-kaṇḍāṇ-maṇḍapa</i> , on the day of flag-hoisting during the festival in Vaikāśi.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>concl.</i>					
	TIRUNELVELI DISTRICT—<i>concl.</i>					
	TIRUCHCHENDUR TALUK—<i>concl.</i>					
527	Ukkirankōttai.—Chokkalīngasvāmin temple, central shrine, south wall, base.	Chōla . . .	....	....	Tamil, Vaṭṭeḷuttu	Fragmentary. Seems to record a gift of 100 sheep for a lamp by Uḍaiya Pirāṭṭiyār Tribhuvāna-mādēviyār, queen of [Rājendra]śōḷadēvar. In characters of about the 11th century.
	MYSORE					
	DHARWAR DISTRICT					
	DHARWAR TALUK					
528	Narēndra.—Stone slab standing to the right of the temple of Mallikārjuna.	Chālukya of Kalyāna	Vikramāditya VI . . .	Saka 1047, Viśvāvasu, Bhādrapada ba. 13, Friday=1125 A. D., August 28.	Kannāḍa . . .	Records a gift of land made by <i>Mahāmaṇḍalēśvara</i> Jayakēśin II of the Kadamba family and his queen Mañjaladēvi, for the maintenance of a temple of Śiva founded by <i>Daṇḍanāyaka</i> Siṅgarasa in Kundūr, the modern Narēndra. Published in <i>Ep. Ind.</i> , Vol. XIII, pp. 298 ff.
	HIREKERUR TALUK					
529	Anaji.—Fragment of a slab on the tank bund.	....	....	.... [Vai]śākha śu. 1, Tuesday, solar eclipse.	Do. . . .	Fragmentary. Registers the gift of land and a garden to a temple and for a <i>maṭha</i> . Also registers a gift of land to a Māruti temple. Mentions Jōga-arasa as governing Eḍavetta-70, Attigēri-12, Elambāru-12 and other divisions. The other details are lost. In characters of about the 12th century.
530	Slab in the same place . . .	Rāshtrakūṭa . . .	Amōghavarsha . . .	....	Do. . . .	Seems to record the gift of a garden and land to a temple when Lōkate was governing Banavāsi-nāḍu. Refers to <i>Śasti-parise</i> (i. e. <i>Śakti-parikshe</i>). The figure of a plough-share (<i>mēḷi</i>) is carved in relief below the inscription. In characters of about the 9th century. Published in <i>Progress Reports of the Kannada Research Institute</i> , 1953-57, p. 75, No. 13.
531	Another stone in the same place .	....	....	Raktākshi, Āshāḍha [śu.] 8.	Do. . . .	Badly worn out. Nothing more than the date can be made out. In late characters.
532	Hero-stone No. 1 set up by the side of the Iṣvara temple.	....	....	....	Do. . . .	Damaged. Records that Bommeyanāyaka, son of Māreya-nāyaka died after killing a tiger. In characters of about the 12th century.
533	Hero-stone No. 2 in the same place .	Yādava of Dēvagiri	Siṅghana . . .	Year 12, Sarvajit,, lunar eclipse.	Do. . . .	Badly worn out. Mentions Māchiyanṇa and refers to the killing of several persons by him.

534	Hero-stone lying behind the Māruti temple.	....	....	....	Do. . . .	Badly damaged and worn out. Seems to record the death of a person. In characters of about the 11th century.
535	Aralikaṭṭi.—Hero-stone No. 1 in front of Kallēśvara temple.	....	....	....	Do. . . .	Damaged and incomplete. Mentions Banavāsi-12,000 division and refers to the death of a hero. In characters of the 10th century. Cf. Nos. 536-539 below.
536	Hero-stone No. 2 in the same place	Rāshtrakūṭa . . .	Gōvinda IV	Saka 852, Vikṛita, Vaiśākha puṇṇami, Saturday. Irregular.	Do. . . .	Incomplete. Mentions <i>Mahāsāmanta</i> Māchīyarasa of <i>Brahma-kshatra-kula</i> and <i>Mātūra-varṇa</i> and seems to refer to a governor of Banavāsi-12,000.
537	Hero-stone No. 3 in the same place	Do. . . .	Do. . . . .	....	Do. . . .	Do. Refers to a <i>mahāsāmanta</i> of <i>Mātūra-varṇa</i> . Cf. No. 536 above and No. 538 below.
538	Hero-stone No. 4 in the same place	Do. . . .	Do.	Saka 852, Vikṛita, Vaiśākha śu. 4, Friday. Irregular.	Do. . . .	Refers to the death of some persons in a cattle raid. Mentions <i>Mahāsāmanta</i> Māchīyarasa of the <i>Brahma-kshatra-kula</i> and <i>Mātūra-varṇa</i> and his subordinate <i>Perḡgaḍe</i> Arivarma.
539	Hero-stone No. 5 in the same place	Do. . . .	Do. . . . .	....	Do. . . .	Seems to record the death of Māramma, son of Vira-Pull, during a raid on the village. In characters of the 10th century.
540	Bhairavanapāda.—Hero-stone set up near the Bhairava temple.	Do. . . .	Kannaradēva (Kṛishṇa III) . . .	....	Do. . . .	Damaged. Mentions <i>Mahādhipati</i> Gōbhindara as governing Banavāsi-nāḍu and refers to Ero-Chōra.
541	Māsti stone lying near the same temple .	....	....	Durmati, Kārttika ba. 10, Monday. Probably=1381 A.D., November 11.	Do. . . .	Damaged. Records that two women, wives of Pāleya-nāyaka and Siṅgaṇa, committed <i>saṭi</i> , their husbands having been killed in some encounter.
542	Another māsti stone lying in front of the Māruti temple.	....	....	Do. The week-day, however, is lost.	Do. . . .	Do. Records that Abe Nāgati, wife of Vōbeya-nāyaka committed <i>saṭi</i> .
543	Bhōgāvi.—Slab set up in front of the Kallēśvara temple outside the village.	....	....	.... Monday, Amā-vāsyā, saṅkramaṇa.	Do. . . .	Badly worn out. Mentions god Sōmanātha of Abalūr and Sattaḷige-70. Also records the construction of a temple and installation of a <i>līṅga</i> called Rāmēśvara therein by Ekāntada Rāmayya and the gift of certain taxes, land, oil-mills and shops to it by several individuals. In characters of about the 11th-12th century.
544	Chapparadahaḷḷi.—Slab set up by the side of Hanumantadēva temple about a mile to the north of the village.	....	....	....	Do. . . .	States that (the land) is the <i>mānya</i> of Mukhyapṛāṇadēva (i.e. Hanumān) of Chhapra, obviously the village Chapparadahaḷḷi. In late characters.
545	Slab set up behind the same temple	Yādava of Dēvagiri	Mahādēva	Saka 1187, Krōdhaṇa, Chaitra śu...., Thursday.	Do. . . .	Records a gift of land, garden and houses by Viṭṭhala-dannāyaka, the twelve <i>Gavudās</i> and the 12 <i>Hittubōvas</i> to the god Śrīdharēśvara of Elanahaḷḷi included in the Raṭṭahaḷḷi division of Banavāsi-12,000. The gift was made in the presence of Mūrujāvidēva.
546	Chattanaḷḷi.—Slab set up in front of the Basavaṇṇa temple.	....	....	....	Do. . . .	Badly damaged and worn out. Only the imprecatory portion can be made out. In characters of about the 13th century.
547	Another slab in the same place	Vijayanagara . . .	Kumāra Virupāṇa-Voḍeya . . .	Saka 1289, Parābhava, Vaiśākha śu. 11.	Do. . . .	Lower portion damaged. Records a gift of land to god Bhairavadēva installed by Mādarasa. The name of the donor is lost.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	DHARWAR DISTRICT—<i>contd.</i>					
	HIREKURUR TALUK—<i>contd.</i>					
548	Chinnmulugund.—Hero-stone set up near the Hanumanta temple.	Yādava of Dēvagiri	Vīra Rāmachandradēva	.... Māgha śu. 5	Kannaḍa	Worn out. Mentions Bayira-nāyaka. Purport not clear.
549	Māsti stone near the same temple	....	....	Saka 1441, Māgha śu. 12, Monday = 1520 A.D., January 30, f.d.t. '50.	Do.	Badly damaged. Records that a certain woman committed <i>sati</i> on her husband's death. Mentions Mulugunda situated in Raṭṭhaḷli-vaḷita.
550	Sculptured stone in front of the Basavaṇṇa temple.	....	....	....	Do.	Records the death of Sōmabe, wife of Belī-seṭṭi and disciple of Bhavasēnadēva of Mūla-saṃgha and Dēva-gaṇa. In characters of about the 12th century.
551	Stone lying by the side of the masjid	....	....	....	Do.	Indifferently engraved. Registers a gift of land as <i>umbali</i> to the mosque. In late characters.
552	Stone built into the right wall of the Kallēśvara temple.	Chālukya of Kal-yāṇa.	Jagadēkamalla II	Year 4, Durmati, Māgha śu. 2, Thursday, Amāvāsyā, solar eclipse, <i>samkrānti</i> . Probably = 1142 A.D., January 1.	Do.	Records a gift of income from taxes like <i>pannāya</i> and <i>biravaṇṇa</i> at Muguda for burning a lamp in the temple of Svayambhu Sōmēśvara by <i>Danḍanāyaka</i> Dēvadhara who was in charge of some taxes under <i>Mahāpradhāna</i> , <i>Hiriya-danḍanāyaka</i> Rēcharasa, the governor of Banavāsi-12,000.
553	Stone built into the left side wall of the same temple.	Do.	[Vikramāditya VI]	Chālukya Vikrama 47, Subhakti, Chaitra Amāvāsyā, Sunday, solar eclipse. Irregular.	Do.	Records a gift of an oil-mill free from <i>bilkoḍe</i> tax for burning lamps in the temple of Sādēśvara by <i>Danḍanāyaka</i> Mallarasa and Mahadēvarasa. Tribhuvana, disciple of Rudramayya, wrote the record and Sāvōja, son of Hemmōja of Hiriya-keṇṇēyūr engraved it.
554	Slab set up inside the Chikkēśvara temple outside the village.	....	....	Siddhārthin, Kārttika śu. 11, Wednesday. Probably = 1319 A. D., October 24, f.d.t. '70.	Do.	Seems to record some grants in favour of the god Chikkannātha, probably by Chaṇḍa-bhūpāla, son of Bomma. Mentions Honna-muni, disciple of Mēgharāsi. In characters of the 14th century.
555	Hallūr.—Top of a slab bearing the image of Māruti lying outside the village on the way to Puradakēri.	Yādava of Dēvagiri	Rāmachandra	...., Chaitra śu. 1, Thursday.	Do.	Badly damaged. Purport not clear. Do.

556	Broken slab set up in the same place	Chālukya yāpa.	Ka 1.	Jagadēkamalla (II)	.....	Do.	Fragmentary. The record contains a genealogical account of an officer of the Sinda family (of Belagavatti) who was an <i>antahpurādhyaksha</i> , <i>sēnādhipati</i> , etc. and the <i>heggaḍe</i> of Banavāsi-nāḍu. All other details are lost.
557	Hirekerūr.—Pillar behind the Tōṭada Virappa temple.	.....	.....	.....	Saka 881, Siddhārthi, Vaiśākha śu. 5, Thursday. Irregular.	Do.	States that the pillar was erected by Kahari Mārasimṅayya who performed a <i>gōsāsa</i> . The figure of a plough-share is cut in relief on the face of the pillar. Cf. No. B 86 of A. R. Ep., 1951-52.
558	Kachavi.—Slab lying near the house of Doḷḍabasavaṇṇanavara Sivappa.	Rāshtrakūṭa	.....	Dhōra Dhārāvāraha (Dhruva).	.....	Do.	Records a gift of income from tax on ghee to (the goddess) Māribbe of Kachchavi by Maḷeāra when Māra of Mādēṇru was governing Banavāsi-12,000. It mentions Appāvinēti as the senior wife and Kattiyara as the son of the chief. In characters of about the 8th century. Published in <i>Progress Reports of the Kannada Research Institute</i> , 1953-57, p. 65, No. 1.
559	Broken hero-stone near the Local Board well.	.....	.....	.....	.....	Do.	Fragmentary. Only portions of the imprecatory part can be made out. In characters of about the 8th century.
560	Stone set up below the banyan tree near the Gaṇappa temple.	.....	.....	.....	Saka 1673, Prajōt-patti, Phālguna śu. 6.	Do.	States that four <i>gauḍas</i> whose names are mentioned, obtained the <i>Gauḍike</i> of the village Kachavi from [Hazarath] Sāhib by paying a <i>nazar</i> of 2150 (rupees).
561	Another stone in the same place	.....	.....	.....	.....	Do.	States that it is the village (<i>pura</i>) of god Sōmanātha of Huligere. In characters of about the 12th century.
562	Stone bearing the image of Gaṇapati in the same place.	.....	.....	.....	.....	Do.	States that the image was got done by Saṁki-gauṇḍi and Nāgapa. In characters of about the 16th century.
563	Stone set up in the land belonging to Eraṇṇagaḍa Basavanagaḍa Pāṭil.	.....	.....	.....	.....	Do.	States that the <i>maṭha</i> was created for god Bhikshāvartti-Basavalingadēva by the <i>divāna</i> , <i>dēśiga</i> , <i>nāḍiga</i> , <i>gaḍa</i> <i>sēnabōga</i> and other devotees. In late characters.
564	Kaṇavi Shidgēri.—Slab set up in the Siddhēvara temple on the Siddappanagaḍa about a mile from the village.	Chālukya of Kalyāṇa	.....	Jayasimha	.....	Do.	Lower portion damaged. Records a gift of lands, house-site and oil-mill to Jamadagni Rāmēśvaradēva of Bhagavatiya-Ghaṭṭa by <i>Mahāmandalēśvara</i> Pāṇḍyadēvarasa and his subordinate <i>Kumāra</i> Chaunḍa. The record contains a genealogical account of the former who is said to have belonged to the Kadamba family. The gift was entrusted to Rāma-śaktidēva, the <i>sthānapati</i> of the temple. The composer of the record was Boppa, and Nēmōja engraved it. In characters of about the 12th century.
565	Khaṇḍēbāgūr.—Slab set up beside the temple of Durggavva on the border of the village Rāmattirtha.	Rāshtrakūṭa	.....	Nityavaraha (Indra III)	.....	Do.	Partly damaged. Seems to record a gift of land by Sōmarāśi-bhaṭāra when <i>Mahāsāmanṭa</i> Saṁkaragaṇḍa was governing Banavāsi-12,000. Mentions Vikramāditya, son of Sindaradēva and others, and the village Bāgūr situated in Eḍevetta-70. Published in <i>Progress Reports of the Kannada Research Institute</i> , 1953-57, p. 76, No. 14.
566	Another slab in the same place	.....	.....	.....	.....	Do.	Damaged. Records a gift of <i>pannāsu</i> . States that Ereyama was administering the area. In characters of about the 9th century. <i>Ibid.</i> , p. 71, No. 8.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MYSORE—<i>contd.</i>						
DHARWAR DISTRICT—<i>contd.</i>						
HIREKERUR TALUK—<i>contd.</i>						
567	Kirgēri.—Fragments of a hero-stone set up against the wall at the entrance of the village, facing the river Tungabhadra.	....	....	....	Kannaḍa	Damaged. Seem to record the death of an individual in fight. Mention a <i>nāyaka</i> whose name is not clear. In characters of about the 12th century.
568	Kōḍamaggi.—Slab set up in front of the Rēvaṇa-Siddhēśvara temple.	Chālukya of Kalyāṇa	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikrama 15, Pramōdīta, Mārggaśīra śu. 1, Sunday, solar eclipse=1090 A.D., November 24, f.d.t. 16.	Do.	Worn out. Records gifts of lands, garden and oil-mill to the gods Svayambhu-Sōmanātha and others. The gifts were entrusted to Nāraṇadēva and Barṃmadeva, sons of Māḍimayya and to the <i>Urodeyas</i> of Kodamoge <i>agrahāra</i> . A portion of the lands granted was given to the priests of the temple. Siṃgamayya wrote the record and Kēṭōja of Abbalur engraved it.
569	Another slab set up in the same place	Do.	Do.	Chālukya-Vikrama year 1, Piṅgaśa... Thursday, Dakṣiṇāyana-samkrānti. Irregular.	Do.	Lower portion peeled off. Refers to a <i>Mahāpradhāna Mahāśāmantādhipati Daṇḍanāyaka</i> whose name is lost. Mentions Eḍevette-70 division. All other details are lost.
570	Hero-stone set up in the same place	....	....	....	Do.	Badly damaged. Records the death of Sāvanta Kāḷeya along with another <i>nāyaka</i> (name not clear) in a fight at Kodamoge. In characters of about the 13th century.
571	Slab lying near the temple of Bayala Basavanna beside the field of Khānōji Kalāl.	Kalachuri of Kalyāṇa	Tribhuvanamalla Bijjaṇa	Saka 1080, Bahudhānya, Kārttika puṇṇame, Sunday, lunar eclipse. Irregular.	Do.	Badly damaged and worn out. Records gifts of land and money probably to a temple by <i>Mahāmaṇḍalēśvara</i> Iśvara-dēva belonging to the Sinda family of Beḷagutti. The gift was made over to Kalyāṇasaktipandita. It refers to <i>Mahāmaṇḍalēśvara</i> [Nanniya Gaṅga Permāḍidēva] as governing Eḍavatte-70 division. Seems to contain an account of the Sinda family. Other details are lost.
572	Hero-stone lying in the same place	Yādava of Dēvagiri	Siṃhaṇa	Regnal year... Iśvara, Vaiśākha ba 10, Monday=1217 A.D., May 1, f.d.t. 26.	Do.	Damaged. Records that when Vira Ballājadēva attacked Beḷavatti, a certain individual (name lost) who was a servant of <i>Mahāmaṇḍalēśvara</i> Baṃḍanikeya Boṃmidēvarasa who was governing Beḷagavatti, fought in the battle and died.
573	Slab lying in the field of Saṅkarappa Heggēri near the same temple.	....	....	....	Do.	Records a gift of land to god Amṛitēśvaradēva on the occasion of <i>Vijayadaśamī</i> by the <i>Urodeyas</i> , twelve <i>hiṣṭa</i> and <i>aṇṇa-tokkalu</i> headed by <i>Adhikāri</i> Siddharasa. In characters of about the 12th century.
574	Slab lying in the field of Gurunāthappa Dikahita near Māsūr-Kōḍamaggi bridge.	....	....	Pramāḍiśa, [Māgha] śu. 5.	Do.	Indifferently engraved. Seems to record a gift of money by Rāmāchārya. In late characters.

575	Mēdūr.—Hero-stone standing in the shrine of Īśvara within the temple of Basavaṇṇa.	....	....	Saka 1185 (wrong for 1186), Raktākṣi, Chaitra śu. 1[0], Sunday = 1264 A. D., March 9.	Do.	Records that when Siṃgeya-dannāyaka, the <i>Mahāpradhāna</i> of the Hoysaḷa kingdom, raided Haṇaḷe in the Eḍaveṭṭa country and drove away the cattle, <i>Nālaprabhu Sāvanta Kāḷagaṇḍa</i> of Mējūr, disciple (?) of Mūrujāvidēva, attacked him near the border of Jīḍugūr and Vonnāli (i.e. Honnāli) and died in the fight that ensued after freeing the cattle. The record states that <i>Mahāmaṇḍalēśvara Kumāra</i> Bommi-dēvarasa was administering the country from his capital at Hosagunda.
576	Two pieces of a slab lying in front of another Īśvara shrine within the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla (Sōmēśvara I)	Saka 967, Pārthiva, M ā g h a śu. 6, Sunday. Irregular.	Do.	Records a gift of land and garden to god Mākāḷēśvaradēva of Mējavura situated in Eḍaveṭṭe-70, by <i>Mahāsāmanta Bijjarasa</i> . The gift was made over to Agni-bhaṭṭāraka. One <i>matla</i> of land was also granted to the stone-mason Gavare. <i>Mahāmaṇḍalēśvara Chāvunḍarāyarasa</i> was governing Banavāsi-12000. Chāvunḍayya wrote the record.
577	Slab built into the wall of the same shrine	Do.	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikrama 38, N a n d a n a, Pushya ba. 10, Thursday, Uttarāyana-samkrānti. Irregular.	Do.	Right side built in and broken at the bottom. Records a gift of paddy and income from several taxes for worship, offerings and repairs to the temple of god Mākāḷēśvara of Mējavura by <i>Mahāmaṇḍalēśvara Mā</i> ... of the Sinda (?) family who was administering Eḍaveṭṭa-70 and other areas when <i>Mahāpradhāna Dandāṇayaka</i> Gōvindarasa was governing Banavāsi-12000 and Sāntalige-1000 divisions. The gift was made over to Lakulīśvara-panḍita. Also registers further gifts of income from taxes by other officers whose names are given.
578	Two pieces of a slab built into the compound wall on the backside of the same temple.	Do.	Trailōkyamalla [Sōmēśvara I]	.... Bhādrapada Amāvāsyā, Sunday.	Do.	Records a gift to the temple of god Mākāḷēśvara of Mējavura built by Mākāḷagāvunḍa, after worshipping the feet of Agni-bhaṭṭāraka. Mentions <i>Mahāmaṇḍalēśvara Chāvunḍarāyarasa</i> as governing Banavāsi-12000, and <i>Mahāsāmanta Bijjarasa</i> as administering Eḍaveṭṭa-70, Raṭṭapalli-70 and Mūgunda-12. Refers to a certain Ayyapa of the Sinda (?) family and some geographical divisions like Māsūr-12 and Kundūr-12. Details of gift are lost. Cf. No. 576 above.
579	Fragment of a slab lying in the dilapidated house of Koriṭagēri Virappa.	....	....	.... Bhādra[pada] ba. 12.	Do.	Seems to record a gift. Details are all lost. In characters of about the 14th century.
580	Slab bearing a <i>nāga</i> imago, in the house of Sri D. B. Kulkarni.	....	....	....	Do.	In late characters. Purport not clear.
581	Slab lying in the field of Basappa Gubbāra.	....	....	....	Do.	Damaged and peeled off. Seems to record a gift. In characters of about the 8th century.
582	Two pieces of a slab in the same place	Rāshṭrakūṭa	Prabhūtavaraṣa Jagattuṅga (Gōvinda III).	....	Do.	Damaged. Contains the figure of a boar on the top. Records a gift of land to the <i>basadi</i> of Mallave (?) by Rājādityarasa of the Saluki (Chālukya) family who was governing Banavāsi-12000. The gift was made over to a preceptor (name lost) who was the disciple of Mōni-guruva. Kirugunḍa engraved the record while [Mādōra] wrote it. Published in <i>Progress Reports of the Kannada Research Institute</i> , 1952-57, pp. 70-71, No. 7.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—contd. DHARWAR DISTRICT—contd. HIREKERUR TALUK—contd. Mēdūr—concl.					
583	Broken piece of a slab in the same place	....	...	....	Kannaḍa	Contains the epithets <i>Prithviallabha</i> , etc., and the figure of a horse on the top. In characters of about the 8th century.
584	Sculptured slab lying on the road to the east of the village.	..	....	Saka 13[81], Saumya, Kārttika śu. 2, Monday. Irregular.	Do.	Registers a gift of land to god Brahmādēva by the <i>praje</i> of Mēdūr. Hanumayya wrote the record.
585	Nāgavanda.—Slab built into the outer wall of Siddhēśvara temple.	Chālukya of Kalyāṇa	Bhūlōkamalla (Sōmēśvara III) ruling from Kalyāṇa.	Chālukya-Vikrama 53, Kīlaka, Mārgga-śira, lunar eclipse. Irregular.	Do.	Records a gift of income from <i>handā[ra*]-hana</i> (tax) for burning a perpetual lamp in front of god Brahmēśvara of Nāgārjjuna situated in Edevetta-70, by Būva, who was a subordinate of Mācharasa who is said to have belonged to the Nandavarnsa and who was governing Edevatta-70, [Manta]kere-12 and a division of fifty-six (villages).
586	Pillar set up outside the same temple, below a mango tree.	....	....	Chālukya-Vikrama 45, [Sārva]ri, Kārttika Amāvāsyā, solar eclipse, Sunday. Probably =1120 A. D., October 24.	Do.	Records that Bāchiga who was a servant of the god (<i>dēvara baṇṣa</i>) ended his life at Nāgārjjuna on the day of the eclipse and his preceptor Nāgarāśipandita had the pillar set up in his memory.
587	Stone lying outside the same temple	....	....	....	Do.	Badly damaged. Seems to record the death of a person. In late characters.
588	Lamp-post set up in front of the Hanumanta temple.	....	....	Pīṅgala, Māgha....	Do.	Mentions Rattihalli. Records the setting up of the lamp-post in front of the Hanumanta temple. Do.
589	Niḍanēgila.—Slab set up by the side of the Kallēśvara temple in the old village.	Kalachuri of Kalyāṇa	Rāyamūrāri Sōmēśvara	Saka 1095, Nandana, Uttarāyana saṁkrānti, Amāvāsyā, solar eclipse. Irregular.	Do.	Records a gift of income from several taxes for the worship and offerings in and repairs to the temple of Mallikārjjuna at Niḍanēgila by Heggade Viṭha[ra*]sa and Nāranadēva, with the permission of Mahāpradhāna Chōlikeya Kēsimaṇḍa who was the <i>Dandanāyaka</i> of Banavāse-nādu and <i>Dandanāyaka</i> Kariya Mahēśvaradēva Gōyindarasa who was in charge of the <i>Hejjumka</i> and <i>Vaḍḍarāvula</i> taxes.

590	Another slab in the same place	Do.	Bijjala	Saka 1087, Pārthiva, Uttarāyana samkrānti lunar eclipse. Irregular.	Do.	Worn out at the top. Records a gift of income from several taxes by <i>Mahāmaṇḍalēśvara</i> Iśvaradēva of the Sinda family of Belagutti, to god Mallikārjuna whose temple at Niḍunēgila was built by <i>Uroḍeya</i> Mahādēva. The record gives genealogical account of the donor. It also registers the grant of land, garden, oil-mill and income from taxes, to the same god, for worship and offerings as also for feeding the ascetics and students, by <i>Uroḍeya</i> Mahādēva with the permission of Iśvaradēva, and Barmayya, the <i>Dandanāyaka</i> of the <i>mēlālike</i> of Banavāsi-12000. The gift was made over to the <i>āchārya</i> of Dakṣiṇa-Kēdārēśvara of Balipura. The latter is said to have been administering a vast area, the details of which are enumerated, from his capital at Halavura.
591	Māsti stone set up near the same temple	....	....	Nāla, Phālguna śu. 5.	Do.	Records that the stone was (set up) in memory of Maleyanāyaka son of Bira-gavuḍa. In characters of about the 13th century.
592	Niṭṭūru.—Māsti stone set up in the Mallēśvara temple.	....	....	Saka 1331 (in words), Virōdhi, Phālguna śu. 4, Friday=1410 A.D., February 7, f.d.t. 39.	Do.	States that on the death of Māvigaṇḍa son of Gōpagaṇḍa of Niṭṭūru, his wife committed <i>satī</i> .
593	Pillar in the <i>navaraṅga</i> of the same temple	....	....	Virōdhakṛit, Vaiśākha śu. 5, Thursday. Probably=1215 A.D., April 27.	Do.	States that the image of <i>Muvattamūdēvaru</i> was got done by Cheli.setti, son of Salaki-setti.
594	Oḍenapura.—Hero-stone built into the side wall of the Virabhadra temple.	....	....	[10th regnal year], Prabha[va*], Āśvayuja śu. 10, Monday. Probably=1146 A. D., October 6.	Do.	Damaged. Records the death of an individual (name lost), during a cattle raid.
595	Pillar called Hōll Basappana-kambha set up outside the village on the way to Araḷikatti.	Vijayanagara [Tuluva]	Narasapa-nāyaka	Saka 1422, Dundubhi, Kārttika śu. 12, Monday=1500 A.D., November 2. The cyclic year was Raudri.	Do.	Records gift of the three villages Bāsūru, Araḷikatte and Lingāpura by Kempasōmana-nāyaka to Kamveya-Vōḍeya. Tribhuvanirupādāchārya Niramjanayya wrote the record.
596	Parvata-Shidgēri.—Pillar set up in the field of Gaviyappa Gauḍa.	[Yādava of Dēvagiri]	Name lost	Saka 1187, Krōdhana, Vaiśākha Purnami, Friday, Viśākha, Siva-yōga=1265 A.D., May 1.	Do.	Damaged. Top portion of the pillar is broken. Records the gift of the village Siddagēri to Śrīparvata Mallikārjuna Sivadēva by <i>Mahāpradhāna</i> Viṭṭhala-dannāyaka. The gift was made over into the hands of Mahēśvaradēva, who was a disciple of Paripūrṇa Sivāchārya, the <i>āchārya</i> of the temple, in the latter's presence.
597	Puradakēri.—Hero-stone set up in the Basavaṇṇa temple.	Hoysala	Vira-Ballāla ruling from [Dora]-samudra.	....	Do.	Damaged. Records the death of an individual probably caused by an elephant. The figure of a man being trampled by an elephant is depicted on the stone. In characters of the 13th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MYSORE—<i>contd.</i>						
DHARWAR DISTRICT—<i>contd.</i>						
HIREKERUR TALUK—<i>concl'd.</i>						
598	Varāha.—Hero-stone set up in front of the Kallēśvara temple.	....	....	Saka 1210, Sarvva-dhāri, Jyēsthā śu. 7, Thursday. Irregular.	Kannāḍa . . .	Records the death of Sōva-gavuḍa, son of Mamṭa-gavuḍa, in a fight when Pa[ra*]śurāmadēva attacked the village Voṛuva. Kōti-nāyaka, son of Sōya-nāyaka was governing Yeḍavaṭa.
599	Fragment of another hero-stone lying in the same place.	....	....	....	Sanskrit, Kannāḍa	Contains only a fragment of the verse <i>Jitēna labhyatē lakshmīh</i> , etc. In characters of about the 11th century.
600	Slab set up in the same place . . .	....	....	....	Kannāḍa . . .	Completely worn out. Seems to refer to a Chālukya king. In characters of about the 12th century.
601	Māsti stone lying under the banyan tree near the tank-bund of the old village.	....	....	Saka 1329, Sarvvajit, Māgha ba. 7, Thursday= 1408 A.D., January 19.	Do. . . .	Damaged. States that on the death of Chikka.setṭi, his wife [Chikkavve] committed <i>sati</i> .
602	Another Māsti stone set up on the other side of the same tank-bund.	....	....	Saka 1369 (current), Kali 4548 (current), Kshaya, [Māgha] ba. 14, Tuesday= 1447 A.D., February 14.	Do. . . .	Do. States that when Maleya-nāyaka and another person (name not clear) died after killing a tiger, the wives of the two persons committed <i>sahagamana</i> with them, and that the stone was set up in their memory.
603	Sculptured stone, bearing the image of a hero on a horse, in the same place.	....	....	Saka 1368, Kshaya, Mārgaśīra ba. 7, Sunday. Irregular.	Do. . . .	States that the image of Rāmanātha was got done by Mallarasa-nāyaka, son of Lakapa-nāyaka of Oṛava.
604	Virāpura.—Stone set up in Survey No. 3/2C.	....	....	Saka 1753, Khara, Mārgaśīra śu. 4.	Do. . . .	Indifferently engraved. Seems to record a <i>sarvamānya</i> gift.
605	Yammiganūr.—Slab set up near the steps of the <i>tumbuva-konda</i> in the village.	Chālukya of Kalyāṇa	Jagadēkamalla [II]	Year...., Āśvayuja śu....	Do. . . .	Top right side worn out. Records a gift of four <i>mallar</i> of land to god Rāmēśvara of Emmanūr. Mentions Banavāse-12000.
606	Hero-stone lying behind the Paramēśvara temple outside the village.	Kalachuri of Kalyāṇa.	Tribhuvanamalla Bijjala	Year 10, Pārthiva....	Do. . . .	Damaged and worn out. Records the death of an individual in a fight. Refers to a <i>Hoyana-maṇḍalika</i> (name lost). Cf. No. 610 below.

607	Slab set up by the side of the same temple	Do.] . . .	Vijayāditya' (Bijja) . . .	(1) Jagadēkamalla year [Saka] 1070, Prabhava, Pausya Amāvāsya, Uttarāyana-samkrānti, Monday. =1174 A.D., December 24, Wednesday. The Saka year was current. (2) Sarvajit, Chaitra purnami, Vishu-sankramana, Monday. Irregular.	Do. . . .	Records that Kāma-gāvūṇḍa, son of Kētiseṭṭi had the temple of Rāmēśvara built at Emmanūr situated in Nāgarakhaṇḍa of Banavāse-nāḍu, and donated a garden and land to the same on the first date. On the same day the Five hundred (<i>mahājanas</i>) of the place and also Mallibōva-danḍanāyaka, an officer in charge of the taxes donated the income from the taxes. In the next year, Vibhava, Kāmagāvūṇḍa having passed away, his son Rēcha-gāvūṇḍa renewed the same gifts and entrusted them into the hands of Atṭa-hāsa-muni of the <i>Pāsupata</i> school on the second date. The inscribed slab was set up by Masani-seṭṭi, son of Jakki-seṭṭi. At the time of the second date Sōvidēva of the Kadamba family was governing the Banavase country. Cf. <i>M.A.R.</i> , 1928, p. 77, No. 79.
608	Hero-stone set up in front of the same temple.	Do. . . .	Rāyamurāri Sōvidēva . . .	Year 10, Durmukhi, Āśvayuja ba. 13, Sunday = probably 1176 A.D., October 2.	Do. . . .	Records the death of Sōvi-seṭṭi, son of Bammi-seṭṭi of Kōṇam-gēri, during a fight with robbers who attacked him in a field near Annigere when he was proceeding towards the north on business.
609	Another hero-stone in the same place . . . . .	. . . . .	. . . . .	. . . . .	Do. . . .	Worn out. Records the death of a Seṭṭi during a cattle raid. The inscription was engraved by Banu[vōja]. Cf. <i>M.A.R.</i> , 1928, p. 79, No. 80.
610	A third hero-stone in the same place	Kalachuri of Kal-yāpa.	Tribhuvanamalla Bijjala . . .	Year 11 Vyaya, Chaitra ba. 9, Sunday = 1166 A.D., March 27.	Do. . . .	Records the death of Masana, son of Kētamalla-seṭṭi, a subordinate of the <i>Hoysala-maṇḍalika</i> (name not given) in a fight with Bammaraśa and Biraraśa when the latter attacked the fort of Giṇṇalagunḍi and cleverly made the <i>Hoysala-maṇḍalika</i> come out for battle. Cf. <i>ibid.</i> , p. 80, No. 81.
611	Hero-stone built into the roof of the same temple.	Yādava of Dēvagiri	Simhapa . . . . .	. . . Bahudhānya, Jyēshṭha śu. 8, Sunday = 1218 A.D., June 3. (The month was Nija-Jyēshṭha.)	Do. . . .	Right side built in. Records the death of Malleya-nāyaka, a servant of Bāṇḍanikeya Bāmmidēvarasa in a fight when the fort of Belagavatti was attacked by a <i>Mahāmaṇḍalēśvara</i> whose name cannot be made out.
SHIRNATTI TALUK						
612	Lakṣmīśvara.—Pillar in the <i>naḍuvana banka</i> of the northern entrance of the Sōmēśvara temple.	. . . . .	. . . . .	. . . . .	Do. . . .	Records a gift of land to Dēhuta Ōhīladēva by Śivarāmatande. In characters of about the 14th century.
613	Slab built into the right side wall of the house of Barmappa Tanḍigēr inside the same temple, to the west.	Vijayanagara	Sāvanna Voḍeya, son of Vira Hariyappa Voḍeya.	Saka 1275, Vijaya, Āśvayuja śu. 10, Tuesday = 1353 A.D., October 8.	Do. . . .	Damaged. Seems to refer to repairs to the temple of Sōmayyadēva by a <i>Nāyaka</i> of Chikkakere. Mentions Gōveya-nāyaka.
614	Below a panel of sculptures to the left (top) of the southern entrance of the same temple.	. . . . .	. . . . .	. . . . .	Do. . . .	Contains the names Śivarāmavoḍeya, Śri Sōmanāthadēva and <i>Pūjākāri</i> Chikara. In characters of about the 14th century.
615	Below a sculpture opposite the above, to the right.	. . . . .	. . . . .	. . . . .	Do. . . .	Contains the name Gujala Parisu-nāyaka. Do.
616	Two dressed stones built into the wall of the southern entrance of the same temple.	. . . . .	. . . . .	. . . . .	Do. . . .	Mentions Bammaya who was perhaps a sculptor. This name is engraved on many such stones here.

Sl. No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	DHARWAR DISTRICT—<i>concl'd.</i>					
	SHIRHATTI TALUK—<i>concl'd.</i>					
	Lakshmēśvar—<i>concl'd.</i>					
617	Slab kept in the house of Dharmānta Basappa.	....	Hajarat Ankusakhānasāhēb	Saka 1533, Virōdhi, Pushya śu. 3.	Kannaḍa	Records the construction of a well for the purpose of supplying water to the cattle as well as the people and the planting of trees and building of a <i>dharmasālā</i> for shelter. Also records a grant of land for the maintenance of the same during the regime of Hajarat Sāhēb.
618	Same slab	....	Do.	....	Marāṭhī, Nāgarī	Contents same as in No. 617 above.
619	Hero-stone built into the roof of the <i>navaraha</i> of the Lakshmiṅga temple.	Rāshtrakūṭa	Nityavarsha [Indra III]	Śaka [8]39, Dhātu, .. śu. 10, Sunday.	Kannaḍa	Sides built in. Mentions <i>Nālgāruṇḍa</i> Chāvruṇḍa-nāyaka and another who was governing Purigere-300. Refers to an attack upon Kalivura.
620	Slab set up by the side of the same temple	Chālukya of Kalyāṇa	Tribhuvanamalla [Vikramāditya VI], ruling from Kalyāṇa.	Chālukya-Vikrama 2, Piṅgaḷa, Śrāvana paurṇamī, .. lunar eclipse= 1077 A.D., August 6.	Do.	Badly damaged. Records the renewal of a gift of land, etc., for worship, offerings, etc., of a temple (name lost) at Purigere by the king. The gift was made over to Mallikārjjuna- [pamḍita]. Contains a genealogical account of the imperial family. Details of the gift, etc., cannot be made out.
621	Slab set up in front of the Nārāyaṇasvāmin temple in <i>Kurubaragēri</i> .	Rāshtrakūṭa	Nityavarsha [Indra III]	....	Do.	Damaged. Records a gift of land and income from taxes to god Biranārāyaṇa by a <i>seṭṭi</i> (name not clear). Also records a similar gift to the same god by Kēśava. Mentions Purigere Three-hundred division as governed by an individual (name not clear). In characters of about the 10th century.
622	Slab built in to a step leading to the back-yard of the Taluk Office.	....	....	....	Do.	Badly worn out. Records a gift of land by the Three-hundred <i>Okkalu</i> and the <i>nālgāruṇḍa</i> . In characters of about the 9th century.
	GULBARGA DISTRICT					
	CHINCHOLI TALUK					
623	Chimmanchōḍ.—Slab lying in a pit in the field of Ismail Sahib Mulla.	....	....	Saka 973, Khara, Vaiśākha śu. 10, Wednesday= 1051 A.D.; April 23; the weekday was Tuesday.	Do.	Records a grant of 53 <i>matṭar</i> of land to god Sōmēśvara by a certain Bijjarasa.

624	Hudthahalli.—Slab kept on the road-side to the left of the entrance to Māli-gauḍa's house.	[Rāshtrakūṭa]	[Kannaradēva]	....	Do.	Damaged and worn out.
625	Itibārpūr.—Slab kept outside the Lakshmi temple on the top of the hill.	....	....	....	Do.	Seems to refer to a <i>maṇḍapa</i> . In late characters.
626	Kerōḷi.—Slab built into the wall of the house of Siddhappa Tōṭapagōḷu.	....	....	Hēmalambi, Jaksha (Jyēshtha) 8.	Do.	States that (the wall) was built on the date specified. In late characters.
627	Kēswār.—Slab kept in front of the ruined Siddha temple.	....	....	....	Do.	Seems to refer to some gift made to the <i>Brahmachāri</i> of the place of Elkōti and the Two-hundred. In characters of about the 8th century.
628	Slab built into the wall of the <i>Kumbāra-dēgula</i>.	....	....	Saka 1307, Krōdhana, Chaitra ba. 2, Wednesday = 1385 A.D., March 29.	Do.	States that... mati-setti of the Vaiśya-kula, a disciple of Māgha-nandi, who was a disciple of Amarakirtti, renovated the <i>Chaityālaya</i> of Pārēvanātha in Kēśavapura.
629	Slab built into the wall of the well called <i>Jiri-bhāvi</i>.	....	....	....	Sanskrit, Kannaḍa	Records the death of a certain Bamma-setti. In characters of the 11th-12th century.
630	Slab lying in front of the Araji Hanumān temple.	....	....	....	Kannaḍa	Badly worn out. Seems to refer to a cattle raid. In characters of about the 9th century.
631	Another slab in the same place	....	....	....	Do.	Do. Contents similar to those of No. 630 above. Do.
632	Mogha.—Slab kept outside the Juma Masjid on the road side.	Rāshtrakūṭa	....	Saka 839, Iāvāra, Phālguna śu. 5. Thursday = 918 A.D., February 18. The weekday was Wednesday.	Do.	Damaged and worn out. Records a gift of 300 <i>maṭṭar</i> of land to god Ādityadēva installed by Chandiga at Moraghe. The recipient of the gift was Bālachandra-bhaṭṭāra.
633	Two pieces of a slab kept inside the Rāma-linga temple.	Chālukya of Kalyāṇa	Tribhuvanamalla	....	Do.	Damaged and fragmentary.
634	Nidgunda.—Pillar inside the Navakōti-Nārāyaṇa temple.	Rāshtrakūṭa	Akālavarsha [Kṛishṇa III]	Saka 861, Vikāri, Āshāḍha śu. 1, Monday. Irregular.	Do.	The inscription stops after giving the date with the king's name.
635	Pillar inside the Kālamma temple	Hoyasā	Vishṇuvardhana Virā-permāḍidēva	Year [1]8, Parābhava, Āshāḍha śu. 5, Sunday = 1126 A.D., June 27.	Do.	Damaged and worn out. Registers a gift of land. Mentions a <i>nāyaka</i> (name illegible).
636	Pastāpur.—Slab lying on the top of the Tāḍpallivāri hill.	....	....	....	Telugu	Records the gift of Tōnipalle as an <i>agrahāra</i> to several Brāhmaṇas by <i>Chālukya-Pasāyila</i> Dēvarāja on the occasion of a solar eclipse. In late characters.
637	Peñchiganpalli.—Slab lying in the field of Dhūlappa.	....	....	....	Sanskrit, Nāgarī	Seems to record the gift of a village to Pōtāryya. Do.
638	Slab lying in the field of Ghalappa Arepūr	....	....	....	Nāgarī	Badly damaged. Purport not clear. Do.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSOORE—<i>contd.</i>					
	GULBARGA DISTRICT—<i>concl'd.</i>					
	CHINCHOLI TALUK—<i>concl'd.</i>					
639	Shirhalli.—Sides of a slab built into the wall of the village <i>buruj</i> .	Chālukya of Kalyāṇa	Tribhuvanamalla . . . . .	....	Kannaḍa . . .	Registers the endowment of 40 <i>matṭar</i> of land and a house site into the hands of the <i>mahājanas</i> of the <i>agrahāra</i> of Śirivolal for the expenses towards the feeding of travellers and students. The gift was made by Nārāyaṇa-setti, brother of Śvarasetti, after purchasing them for the purpose. In characters of the 12th century.
640	Slab kept outside the ruined Nāgalinga temple.	Do.	Trailōkyamalla [Taila III]	Year 4, Śrīmukha, Pushya śu. 8, Monday, Uttarāyaṇa-saṁkramaṇa. Irregular.	Do.	Gives the genealogy of the king and records the building of three temples of Harihara and a tank in <i>agrahāra</i> Śirivaḷli by <i>Dandanāyaka</i> Vimalāditya and his brother Chandra. Śirivaḷli is said to have been situated in Berani-500 governed by <i>Mahāmandalēśvara</i> Sōvarasa. Also records grant of land by the <i>mahājanas</i> of Śirivaḷli for worship and offerings, etc., in the temples referred to above.
641	Tāḍpaḷli.—Slab lying on top of the Tāḍpaḷivāri hill.	....	....	....	Telugu, Nāgarī . . .	Gives the boundary of the village Tāṇipalli. In late characters.
	SHAHUPUR TALUK					
642	Kodamanahalli.—Stone set up in front of the temple of Hanumān.	....	....	Virōdhi, Śrāvaṇa . . .	Kannaḍa . . .	Records a grant of two <i>matṭar</i> of land to god Rāmanātha by a certain [Hayiyaga]-nāyaka. In late characters.
	SHORAPUR TALUK					
643	Dēvāpur.—Slab in the temple of Kallappaṇṇa on the bank of the stream.	Chālukya of Kalyāṇa	[Tribhuvanamalla Sōmēśvara IV]	Krōdhi, Bhādrapada śu. 12, Monday = 1184 A.D., August 12.	Sanskrit and Kannaḍa, Kannaḍa.	Damaged. Gives the genealogy of the Chālukya family from Taila II to Sōmēśvara IV. Records a gift of land to a god (name lost), by Māravarasa, a subordinate of the king, when he visited Dēvapura. Mentions the division of Sagara. <i>Paṇḍita</i> Mallayya wrote the record.
644	Kembhāvi.—Pillar in the Rēvaṇa Sīdhēśvara temple.	Do.	Trailōkyamalla [Sōmēśvara I]	Śaka 976, Jaya, Pushya, Uttarāyaṇa - saṁkrānti. Probably = 1054 A.D., December 24, Saturday.	Kannaḍa . . .	Records the installation of the god Malibēśvara by Māliyaḍbarasi, wife of <i>Mahāmandalēśvara</i> Rēvarasa and registers a grant of land by her for the worship of the god, the maintenance of musicians and feeding of ascetics and students studying in the <i>maṭha</i> . The grant was entrusted to Śivabhaṭāra. Also records a supplementary grant of land and <i>manneyada sāmya</i> of the villages Karaḍikal and Kūḍalige situated in Kembāvi-24 and of Nagaravura situated in Sagara-300 to the same deity. Kembāvi is described as <i>Rājadhāni</i> . The record was written by Chaṅgaḍēvaṇṇa. Rēvarasa is credited with subduing <i>Mummuni Konkaniga</i> . Noticed in <i>Ep. Ind.</i> , Vol. XII, pp. 292-93.

645	Slab lying in the <i>Harijana-kēri</i>	....	....	Saka 977, Hēma- lambi, Kārttika śu. 10, Monday, Uttarāyana - sam- krānti. Irregular.	Do.	The inscription commencing with the description of the 500 <i>pura-paramēśvaras</i> of Ayyāvoḷe, states that they and the <i>nakharas</i> headed by Gejala-setti, Ganni-setti and others, made a grant of paddy to the god Nakharēśvaradēva of the <i>agrahāra</i> Eḷage.
646	Same slab	....	....	Saka 987, Viśvāvasu, Aśvija śu. 6, Sun- day, Uttarāyana- samkrānti. Irre- gular.	Do.	Records a grant of betel-leaves for offerings to god Vināyaka- dēva of Eḷage by Nāgisetti, Chettisetti, the <i>gātrigas</i> and <i>Hannavaṇigas</i> .
647	Slab kept near the well called <i>Dōṣigarabāvi</i>	....	....	Saka 1262, Vikrama, Kārttika ba. 3, Tuesday=1340 A.D., November 7, f.d.t. 34.	Sanskrit, Kannaḍa	Records the erection of the <i>nishidhi</i> (memorial pillar) of Lōka- chandrādēva belonging to Mūla-saṃgha, Sarasvatī-gachchha, Balātkāra-gaṇa and Kuṇḍakund-ānvaya. Refers to the son of Mahādēva-śrēsthī. The concluding portion of the epigraph is damaged.
648	Slab built into the wall of the same well	....	....	....	Kannaḍa	Damaged and fragmentary. Mentions Kuṇḍakund-[ānvaya] and Maladhāridēva. In characters of about the 13th century.
649	Sculptured stone kept near the gate of the police station.	....	....	....	Do.	Damaged. Seems to refer to the death of a person named Chanda. Do.
650	Slab built into the wall of the well called the <i>Daravantarabāvi</i>.	....	....	....	Sanskrit, Nāgarī	Reads (1) <i>Ananta Mudgala</i> (2) <i>Rāmatīrtha</i> [!]* <i>Śrīr=astu</i> [!]*. In late characters.
KANARA (NORTH) DISTRICT						
ANKOLA TALUK						
651	Kapagil.—Slab outside and to the west of the village.	Kadamba	Śvachitta	....	Kannaḍa	The inscription is much damaged and illegible.
KANARA (SOUTH) DISTRICT						
KARKALA TALUK						
652	Idu.—Slab set up behind the Mūjilnāya Bhūta temple.	Vijayanagara	Hariyappaḍeya (Harihara II)	Saka 1312, Pramō- dūta, Dhanus, Pāḍya, Thursday= 1390 A.D., Decem- ber 8.	Do.	Registers a <i>sarvamānya</i> gift of land to god Manjināthadēva by <i>Mahāpradhāna</i> Liṅgarasa-voḍeya who was governing Maṅga- lūra-rājya.
653	Kārkaḷa.—Two pieces of a slab lying be- hind the Gaṇapati temple.	....	....	....	Do.	Fragmentary. Registers gifts of rice by some individuals and a grant of money by Pāṇḍyappa-voḍeya for a perpetual lamp. In characters of about the 15th century.
654	Slab in the field 50 yards to the right of the same temple.	....	....	Saka 1451,	Do.	Damaged and worn out. Registers a gift of paddy and money by Mādarasi, wife of Rāma-sēnabōva, and her daughter-in- law Bommarasi and Chikka-Sankamma, the wife of Narasappa- sēnabōva.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MYSORE—<i>contd.</i>						
KOLAR DISTRICT						
CHINTAMANI TALUK						
655	Kōnappalli.—Hero-stone lying beside the railway line outside the village.	Noḷamba	Iriva-noḷamba	....	Kannaḍa	Refers to the death of a person in a fight. In characters of about the 10th century. Cf. <i>Mys. Arch. Rep.</i> , 1924, p. 46, No. 45.
656	Another hero-stone lying in the same place	....	....	....	Tamil	Damaged. Records the setting up of a stone by Sanamaraśan in the place where his father Muttaraśan, son of Ādittanaraśan and the <i>maṇḍalika</i> of Vēṅgai-nāḍu died. Guṇa[kka]-raśan, an ancestor of the hero is described as the <i>tilaka</i> of the Jayavarmśa family. In characters of about the 11th century.
SIDLAGHATTA TALUK						
657	Sidlaghatta.—Two faces of the pillar in front of the Māruti temple.	....	....	.... Chaitra śu. 9, Tuesday.	Kannaḍa	Indifferently engraved. Refers to the erection of a lamp-post. Mentions Tirumalanātha, son of Bāmōja and Tiruveṅgalanātha. Timmu engraved the record. In late characters.
SRINIVASAPUR TALUK						
658	Ālavatta.—Slab lying in the Varadarāja temple.	....	....	....	Do.	Fragmentary. Seems to refer to a cattle raid. In characters of about the 9th century.
659	Stone set up below the tank bund	Noḷamba	Iriva-noḷamba	....	Do.	Records a gift of <i>bittukafe</i> by the king. In characters of about the 10th century.
660	Base of the <i>linga</i> in a ruined temple near the tank.	Chōḷa	Kuḷōttuṅga [I]	....	Tamil	Badly damaged. Commences with the <i>prakāṣṭi</i> , <i>Puḡaḷmādu viḷaṅga</i> , etc. Seems to record a grant to some deity.
RAICHUR DISTRICT						
DEVADURG TALUK						
661	Gabbūr.—Slab set up near the Baṅgārada Basavappa temple.	Chālukya of Kalyāṇa	Tribhuvanamalla [Vikramāditya VI]	Chālukya-Vikrama year 20, Yuva, Pushya ba. 11, Monday, Uttarāyana-samkrānti=1095 A.D., December 24, f.d.t. 42.	Kannaḍa	Records a grant of land by Sarvakratu Ereyana-bhattōpādhyāya Sōmayāji to the gods Vishnudeva, Rāmēśvaradēva and another (name lost). The donor had received this land as one of the Two Hundred (<i>mahājanas</i>) who were the recipients of the villages Hūvinahālu and Kalmale from the king. Also states that the village Gobbūr was given by Āhavamalla to the <i>mahājanas</i> as <i>dakṣiṇā</i> at the time of the performance of <i>kōṭi-hōma</i> .
662	Same slab, second side	....	....	[Chālukya-Vikrama] year 6, Krōdhana, Śrāvaṇa śu. 5, Friday=1085 A.D., August 8.	Do.	Fragmentary. Mentions <i>Kramada Mallidēva-bhatta</i> and refers to some grants, details of which are lost.

663	Slab set up near the temple of Chinchōli Basavanna.	Chālukya of Kalyāṇa	Jagadekamalla [II]	Year 4, Durmati, Ashāḍha śu. 7, Thursday=1141 A.D., June 12.	Do.	Records a grant of land by Vaishnava Mañchyappapa for the worship and offerings to god Kēśavadēva installed by him. The grant land was purchased from Vaishnava Kandarpa-bhaṭṭa. Another grant of land situated to the west of Karkasakere was made at the time of the installation of the deity by the <i>mahājanas</i> of Hiriya-Gobbūr. Other grants made by different individuals to the same god are also recorded.
664	Slab built horizontally into the wall of the old <i>chāvadi</i> .	Do.	Do.	Year 7, Raktākshi, Śrāvaṇa śu. 5, Friday=1144 A.D., July 7.	Do.	Records a grant of paddy levied on different articles of merchandise by the Mālegāra-Aruvattokkalu and Billa-Three-Hundred for the worship of the god Nāgabhūṣaṇa on the Kanakagiri to the west of <i>Piriya-brahmapuri</i> , <i>Sarvanamasyad-agrahāra</i> Hiriya-Gobbūru.
665	Slab set up in the temple of Mēśaṅkara	Do.	Tribhuvanamalla [Vikramāditya VI]	Year 8, Subhānu, Phālguna ba. 5, Friday. Irregular.	Do.	Gives the descriptive account of Gobbūr (also called Gopura-grāma), its <i>mahājanas</i> and the <i>Mēśāsircaru</i> , in verse. Records a grant of money collected at the rate of one <i>hana</i> on every <i>kuṇṭeya-mēli</i> by the <i>Mēśāsircaru</i> for worship and offerings to god Mahāliṅga Mēśēvara installed by them.
666	Fragment of a stone set up in the masonry of the well in front of the same temple.	....	....	..... 7, Monday	Do.	Records a grant of money to the god Mēśēvara installed by the <i>Mēśāsircaru</i> Kasaya-nāyaka, Narasiṅga-nāyaka and others of Gobbūr. Records also a grant of two flower-trees by the <i>Mālagāra-Aruvattokkalu</i> to the same god. The inscription was written by Mallidēva, son of Rāmadēva.
667	Slab leaning against the left wall of the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla [Taila III]	Year [3], Śrīmukha, Vaiśākha śu. 7, Friday=1153 A.D., April 3.	Do.	Damaged. Records some gifts for the worship of the god [Tri-purāntaka] probably by Gāṇada Kāṭi-setṭi. Also records some other grants to Kēśavadēva by other officials and individuals.
668	Same slab	Do.	Do.	Year [5], Bhāva, Phālguna ba. 1, Saturday=1155 A.D., February 19, f.d.t. 23.	Do.	Records a grant of taxes on loads carried on the backs of oxen, bisons and donkeys, for the worship and offerings to the god Kēśavadēva (whose temple was situated) to the north of that of Tripurāntaka in <i>agrahāra</i> Piriya-Gobbūru. A copper plate recording the grant was also issued. Gāṇada Kāṭi-setṭi and the five hundred <i>Svāmīs</i> were entrusted with the work of executing the grant. Similar grants for the worship of the god as well as for the feeding of the <i>pūjāri</i> by the <i>nādu</i> are also recorded.
669	Slab built into the ruined temple called the <i>Bukkittinavara-guḍi</i> .	Do.	Tribhuvanamalla, ruling from Jayantipura.	Chālukya-Vikrama year ..., Jyēṣṭha Amāvāsyā, Sunday, solar eclipse.	Sanskrit and Kannada.	Registers a grant of land made by Ādityabhaṭṭa-sōmayāji, after purchasing it from [Pāla]dēva, to the gods Kēśavadēva, Harihara, Gaṇapati, Sarasvati, Sūrya and Mahēśvara.
670	Slab lying on the bank of the pond behind the same temple.	Yādava of Dēvagiri	Siṅghana	Dhātṛi, Bhādrapada ba. 11, Friday=1216 A.D., September 9.	Kannaḍa	Records a grant of four <i>mallar</i> of land in Inḡulshaḷli by the <i>mummuri-dandas</i> of Hiriya-Gobbūr. The grant land was entrusted to the Two Hundred (<i>mahājanas</i>) of Mosajikallu. The purpose of the grant is not specified.
671	Pillar in the right corner of the Venkaṭēśvara temple.	Do.	Do.	Śaka 1136 (current), Śrīmukha, Vaiśākha Amāvāsyā, solar eclipse=1213 A.D., April 22, Monday. The month was Pūrṇimānta.	Sanskrit, Nāgarī	Records a gift of land to a number of Brāhmaṇas of Gōpura-grāma by Jātavēda-bhaṭṭa at the instance of Lakshmidēva, a subordinate officer under the king. Also records similar grants of land by the donors' sons Manilu-bhaṭṭōpādhyāya Sōmayāji, Saṅkara-bhaṭṭōpādhyāya Sōmayāji and Śripati-bhaṭṭōpādhyāya Sōmayāji.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	RAICHUR DISTRICT—<i>contd.</i>					
	DEVADURG TALUK—<i>concl'd.</i>					
	Gabbūr—<i>concl'd.</i>					
672	Slab set up on the bank of the well in front of the Bāla-Hanumān temple.	Chālukya of Kalyāṇa	[Bhūlōkamalla]	....	Kannaḍa	Only a portion of the <i>prastuti</i> is preserved.
673	Slab set up near the same well	....	....	[Pārthiva], Māgha Amāvāsyā, [Tues- day].	Do.	Seems to record some gift, details not clear. In characters of about the 14th century.
	GANGAVATI TALUK					
674	Ānegondi.—Slab lying on the roadside near the Gaṇapati temple.	....	....	Śaka 1792	Telugu	Mentions a Vira-Veṅkata-Mahārāyalu who had the titles <i>Rajādhirāja</i> and <i>Rājaparamēśvara</i> .
675	Slab lying near the house of Veṅkaṭa-ramaṇarājulu.	....	....	Śaka 1887	Do.	Mentions Tirumalarāyalu who is also given the same titles as above.
676	Another slab in the same place	....	....	Śaka, Māgha .. śu., eclipse.	Kannaḍa	Badly worn out. Mentions <i>Mahāmaṇḍalēśvara</i> Rāmarāja and Timmarāja and seems to record a grant by the latter for the merit of the former.
677	Slab built into the platform behind the temple of Raṅganātha.	Vijayanagara	....	Śaka 1512, Khara, Vaiśākha ...	Telugu	Do. Mentions <i>Mahāmaṇḍalēśvara</i> Rāmarāja. The details of the grant are completely worn out.
678	Slab built into the wall of the Jain temple	Do.	Harihara	.... Chitrabhānu, Vaiśākha, śu. 3. Monday=1342 A.D., April 8.	Sanskrit, Kannaḍa	Partly broken. Records the construction of a <i>chaityālaya</i> by Irugapa-danḍanāyaka, son of Baicha-danḍanātha, the general of Harihara, probably at the instance of the latter. The name of the city in which it was built is lost but it is stated to be situated in Kuntala-vishaya in Karnāṭa-maṇḍala. A genealogy of the Jaina teachers is given.
679	Pillar in the Chintāmaṇi Āśrama	....	....	Śaka	Kannaḍa	Fragmentary. Only a part of the first two lines are preserved.
680	Boulder in the river opposite to the same Āśrama.	....	....	Hēmaḷamba. Pushya, Thursday.	Sanskrit, Kannaḍa	Records the death by <i>Samyaktva-vrata</i> of Kālubāyi, wife of <i>Pradhāna</i> Buddharāja. In characters of about the 13th century.
681	Slab in the banana grove outside the village.	Vijayanagara	Praṇḍhapratāpa Dīvarāja	Śaka 1358, Nāḷa, Phālguna śu. 1, Tuesday=1437 A. D., February 6, f.d.t. '33.	Kannaḍa	In cursive script. Records the construction of the temple of Bhairavadēva.
682	Boulder on the bank of the river near the ferry.	Do.	Kampabhūpa	Śaka 1304 (<i>chandra- anala-nabha-vēda</i>), Rudhirōdgārīn.	Sanskrit, Kannaḍa	Seems to state that Kampa-bhūpa (son of Harihara) had a path made to the Tuṅgabhadra.

683	Another boulder in the same place	Do.	Sadāśivarāya	Saka 1478, Ānanda, Chaitra śu.1, Thurs- day=1556 A.D., March 12. The cyclic year is a mistake for Anala.	Kannaḍa	Registers a deal entered into by the <i>Bōyas</i> and <i>Ambigas</i> of the Ānegondi river with Mahālinga-oḍeya when the former agreed to give 2 <i>kāsu</i> for a big ferry and 1 <i>kāsu</i> for a smaller one.
LINGSUGUR TALUK						
684	Bhōgāpur.—Boulder called the Narasina- guṇḍu, about a mile away from the village.	....	....	Hēmaḷambi, Phāl- guṇa ba. 5.	Do.	Records a grant of land on lease at Bhōgāpur to Narasayya, by Mummaḍi Jumanākāna(Jumānkhān)-oḍeya. In late characters.
685	Gauḍūr.—Slab lying in the bed of the stream about a mile away from the village.	....	....	....	Do.	Fragmentary. Seems to contain a string of epithets such as <i>Arimardana</i> , etc. In characters of about the 7th century.
686	Slab lying near a well called Ūra-bhāvi	Chālukya of Kalyāṇa	Jayasimha	Saka 947, Krōdhana, Phālguna śu. 1, Sunday= 1026 A.D., February 20, f.d.t. 12.	Do.	Damaged. Seems to record a gift of land, details lost.
687	Halkāvatigi.—Boulder in front of the old <i>chāvaḍi</i> .	Kadamba	Singarasa . . . . .	....	Do.	Damaged. Contains a <i>praśasti</i> of the Kadamba chief. Seems to record a grant, details lost.
688	Another boulder in the field of Garasaṅgi Hanumagaḍa.	Do.	Do. . . . .	....	Do.	Do. Seems to record a grant of money and land.
689	Slab built into the floor of the Dattātrēya temple, about a mile away from the village.	....	....	....	Kannaḍa, Nāgarī	Do. Seems to mention a <i>purōhita</i> of the place. In late characters.
690	Another slab in the same place	....	....	....	Do.	Mentions <i>Bukama</i> . Do.
691	Do. Third slab	....	....	....	Nāgarī	Reads <i>Saujīdāsa</i> . Do.
692	Slab bearing the sculpture of Hanumān	....	....	....	Do.	Seems to read <i>Nisamyā[lōpya]ruhu</i> . Do.
693	Jāvūr.—Slab set up near the Rāmalinga temple.	Chālukya of Kalyāṇa	Jagadēkamalla [Jayasimha II]	(1) Saka 938, Naḷa, Uttarāyana-samkrā- nti=1016 A.D., December 23, Sun- day. (2) Saka 940, Bahu- dhānya, Pausa ba. 11, Friday, Uttarāyana-samkrā- nti. Irregular.	Kannaḍa	States that the village Jāvūr together with all the taxes was granted to <i>Maneverggade</i> Chatṭapayya-nāyaka (by the king) on the first date and a copper-plate charter was issued to that effect. Another grant for illumination on the occasion of Uttarāyana-samkrānti and Dipāvali, in the temple of Trai- purushadēva was made on the second date by <i>Mahāmaṇḍa- lēśvara</i> Jōgapayya who camped at Jāvūru on his way to the military station in Karahaḍa-nāḍu, in appreciation of the righteous deeds of Chatṭapayya. Similar grants of money were made by <i>Mahāsāmanta</i> Bhīmadēvarasa and other officers in charge of different taxes.
694	Kamaladinni.—Two sides of a pillar lying near the Iśvara temple.	Yādava of Dēvagiri	Sinhapa	Saka 1132, Pramōḍa, Āshāḍha śu. 3, Monday, Dakṣiṇā- yana-samkrānti. Irregular.	Do.	Damaged. States that the king's subordinate Narasiṅga- rāhuta was governing Karaḍikallu-300. Mentions the river Kṛishṇavenṇā.
695	Two other sides of the same pillar	Do.	Do.	Do.	Nāgarī	Damaged. Purport not clear.

Sl. No.	Findspot.	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	RAICHUR DISTRICT—<i>contd.</i>					
	LINGSUGUR TALUK—<i>contd.</i>					
	Kamaladinni—<i>concl.</i>					
696	Two fragments of a slab in the compound of Lakkamma temple.	Vijayanagara . . .	Kṛishṇadēvarāya	Saka 1445 (current), Chitrabhānu, Vaiśākha śu.	Kannaḍa	Records a grant of land made to the Lakshmi temple, probably by a certain Ōba-nāyaka. Mudugala-sime is mentioned.
697	Kōṭā.—Slab lying in front of the temple of Hanumān.	Do.	Sadāśivarāya	Saka 1481, Piṅgaḷa, Phālguna ba. 10. Irregular.	Do.	States that the <i>Gaṇāchāryas</i> and the <i>Jōgammās</i> of the <i>saṁaya</i> of god Parvatadēva were entitled to certain privileges on occasions of marriages etc., among the Kurabas of Hālumata of the 35 villages included in Kōṭi-sime.
698	Another slab in the same place	Do.	Do.	Saka 1475, Pramādi, Āśvija ba. 10, Monday= 1553 A.D., October 2.	Do.	Records the exemption of certain taxes on barbers of the 35 villages included in the Mēdhāvīrāyana-kōṭe.
699	A third slab in the same place	Do.	Do.	Saka, Ānanda	Do.	Damaged. Mentions Aliya Rāmappadēva and another and seems to refer to a grant by the king.
700	Fragment of a hero-stone on the fort-wall . . . . .	....	....	....	Do.	Fragmentary. In characters of about the 12th century.
701	Slab lying outside the temple of Rāma-līṅga about a mile to the north of the village.	Chālukya of Kalyāṇa . . . . .	....	Chālukya-[Vikrama] Sarvadhāri, [Śrāvāṇa] Puṇṇame, Sunday. Irregular.	Do.	Damaged and broken. Records a grant probably of money, to a god (name lost) by a subordinate (name lost) of the king.
702	Līṅgsugūr (Chhāvāni).—Slab on the roadside leading to Gaḍadanahāḷi.	....	....	Saka 14, Durmaḷti, Kārttika śu. 7.	Do.	Records a grant of land situated in Karaḍikal, to the Kāśī-maṭha enjoining that the income (from the land) was to be enjoyed by Heñchina-oḍeya, a resident of Karaḍikal.
703	Māchanūr.—Slab set up in the compound of the Nārāyaṇa temple.	Chālukya of Kalyāṇa	Tribhuvanamalla . . . . .	....	Do.	Worn out. The imprecatory portion is preserved. The inscription was written by Sōmaśiva-panḍita and was engraved by Mallōja, son of Chaṇḍōja, of Karaḍikal.
704	Marajī.—Slab set up in the temple of Hanumān.	....	....	Sarvadhārin, Vaiśākha śu. 3.	Do.	Registers a grant of the village Chikka-Marajī, situated in the <i>simā</i> of Tāvaregere, to the <i>maṭha</i> of the saint Karaḍiyalīṅga Basavarājadēva, by Haṇḍeya Hanumi-nāyaka, who was the disciple of the saint. The grant was made on the occasion of the <i>amāvāsyā</i> . In late characters.
705	Mudgal.—Slab lying near the <i>bijli bāvi</i> inside the fort.	....	....	[Saka] 1706(?), Māgha ba. 11.	Local dialect, Persian and Nāgarī.	Damaged and fragmentary. Mentions Aurangajeb Alamagīr, Rāma-siha and Rānavat, Kalaidāra and Faujadāra. Refers to Rāma-buraj. For the Persian version see App. D, No. 126.

706	Boulder in the <i>mīnā dādḍi</i> inside the fort . . . . .	....	....	....	Kannaḍa	Reads (1) <i>Venḡaḷapa-nāyakaru</i> (2) <i>kaṣṣida [ko]ṭṭaḷavu</i> . In late characters.
707	Fort wall in the same place . . . . .	....	....	....	Do.	States that the person who built the <i>buruj</i> was Malika Murāda. In late characters.
708	A raised platform in the same place. . . . .	....	....	....	Nāgarī and Gujarātī	Purport not clear. Do.
709	Similar platform by the side of the above . . . . .	....	....	Saka 1746	Do.	Purport not clear. Seems to mention Viramadēvaḡi. Do.
710	Navali.—Slab lying behind the Jaṭāsaṅkara temple.	Chālukya of Kalyāṇa	Jayasinha, governing Eḡedore-2000	Saka [9]36, Ananda, Vaiśākha śu. 3, Monday=1014 A.D., April 5.	Kannaḍa	States that the <i>rājaguru</i> of Jayasinha having died on Kārttika ba. 8, Monday, Paridhāvin (1012 A.D. November 10) at Navile, Jōgaśivāchārya of Karaḡikal endowed a piece of land purchased from Māṇikēśvara-ḡhaḷāra and others, for the worship of the <i>pādukās</i> of the deceased saint. Navile is described as a <i>ṭṛiṭha-sṭhāna</i> . Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 164 ff.
711	Slab set up to the right of the same temple.	Do.	Tribhuvanamalla	Chālukya Vikrama 44, Vikāri, Kārttika śu. 13, Thursday. Irregular.	Do.	States that <i>Mahāmaṇḡalēśvara</i> Bhūtarasa of the Kaḡamba family installed a golden <i>kalāṣa</i> on the temple of Jaḡeḡya-śaṅkaradēva of Navile, installed the god Traipurnashadēva on the bank of the Krishṇā and made a grant of the village Muttage in Karaḡikal-300 for worship and offerings in the temple. He also made a grant of land to Jakkeya Śaṇḡgi and three others who were looking after the temple.
712	Same slab	Kadamba	<i>Mahāmaṇḡalēśvara</i> Mādhavattiyarasa	Bhūlōkamalla 10, Rākeḡhassa, Chaitra śu. 5, Thursday =1135 A.D., March 21.	Do.	States that <i>Mahāmaṇḡalēśvara</i> Mādhavattiyarasa installed the deity Jalāśayana near (the temple of) Traipurnusha, renewed the grant of Muttage formerly endowed by his father Bhūtarasa (see No. 711 above) and also made a grant of land to a <i>satra</i> , a <i>śāle</i> at Jāvūr and to the Brāhmaṇas and the <i>nivishṭas</i> (caretakers ?) of the temple.
713	Upper panel of the same slab . . . . .	....	....	Saka 1230, Durmukhi, [Pushya] śu. 10, Sunday. Irregular.	Do.	Damaged. Mentions Jaḡeḡyaśaṅkaradēva and Sarasvatīmāṭha.
714	Another slab set up to the right of the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla	Saka 989 (current), Parābhava, Āśhāḡha Amāvāsyā, Sunday, Dakshināyana-saṅkrānti=1066 A.D., June 25. (The month was <i>Adhika Āśhāḡha</i>).	Do.	Records the grant of the <i>manneya</i> of Navile situated on the Krishṇā in Karaḡikal-300, to the god Jaḡeḡyaśaṅkara of that place, by <i>Manneya</i> Nāḡavarmarasa of the Kaḡamba family. The grant was entrusted to the <i>tapōḡdhana</i> of the temple. Mention is made of Māraperumāḡadēva, a subordinate of the king, as the conqueror of Rājāḡhirāja Chōḡa.
715	Another face of the same slab	Do.	<i>Sarvajñachakravartī</i> Bhūlōkamalla, ruling from Navileya-kuppa.	Year 3, Kilaka, Chaitra śu. 4, Monday, saṅkramaṇa. Irregular.	Do.	States that the king made the grant of a village (name not clear), situated in Karaḡikal-300 for the purpose of effecting repairs to the temple and for the worship of god Jaḡeḡyaśaṅkara.
716	Sultānpur.—Fragmentary stone in the Basavanna temple.	....	....	....	Do.	Only a part of the grant portion is preserved. Refers to Musāḡgi. Among the donees were the drummers (<i>paṛekḡra</i>). In characters of about the 12th century.
717	Slab in front of the Hanumān temple	Vijayanagara	Achyyutadēvarāya	Saka 1459, Hēmala-ṛibi, Āśhāḡha śu. 10, Monday=1537 A.D., June 18.	Do.	Records a grant of the village Mēḡḡinipura as <i>agrahāra</i> by Immaḡi Mēḡḡini-ḡḡeḡya, the minister of Achchyyutadēvarāya. The donees of the grant were Chikkamallayya and Anantayya, the grandson and son respectively of Nāḡarājayya of Mosāḡgi.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—concl'd. RAICHUR DISTRICT—concl'd. LINGSUGUR TALUK—concl'd. Sultānpur—concl'd.					
718	Slab in front of the house of Māligauḍa	....	....	Chitrabhānu, Mārga-śira ba. 2.	Kannaḍa . . .	States that Rāghāsīdōbābāji-sāheb who was in charge of the fort of Mudgal, built the village Sultānpura on the Masagi-Mudgal road. In late characters.
719	Talēkhān.—Boulder containing the sculpture of Hanumān, called the Sālgutti Hanumappa.	....	....	....	Do. . . .	Fragmentary. Mentions Sāluva Bomma-nāyaka. Do.
720	Slab set up in a field about two miles to the east of the village.	Chālukya of Kalyāṇa	Jagadēkamalla [Jayasīma II]	Saka 944, Dundubhi, Aśhāḍha śu. 5.	Do. . . .	Records a grant of land to the <i>basadi</i> built by Appanayya, the <i>ūroḍeya</i> of Tanakavāvi. Mention is made of <i>Daṇḍanāyaka</i> Poḷalamayya.
721	Talikaṭ.—Boulder in a field called <i>Asara-baṇḍi-hola</i> (S. No. 87).	....	....	Siddhārthin, Bhādrapada śu. 15, Monday, lunar eclipse.	Do. . . .	Records a grant of land to Dēvaṇṇaya belonging to Kundagoḷa by Mañchisiṅge-nāyaka. In characters of about the 13th century.
722	Tavaga.—Slab in front of the Hanumān temple.	....	....	Subhakṛit, Bhādrapada.	Do. . . .	Seems to record a grant probably of land to god Hanuman-tadēva of Tavaga. In late characters.
	RAICHUR TALUK					
722A	Malihābād.—Mosque, loose slab . . .	....	....	....	Persian, Naskh; Kannaḍa	Contains the <i>gardabha</i> curse. See App. D, No. 127.
723	Raichur.—Fortwall near the Pitelsab dargah.	....	....	Saka 1482 (current), Siddhārthin, Bhādrapada śu. 5.	Kannaḍa . . .	Records the gift of certain privileges to the <i>Bōyis</i> of Rāchūru by <i>Mahāmaṇḍalēśvara</i> Rāmarāja at the request of Veṅkaṭa-bōva.
	ORISSA CUTTACK DISTRICT CUTTACK SUB-DIVISION					
724	Parāhāt.—Slab fixed into a platform in the Market place.	....	.. .	....	Local dialect, Gauḍīya.	Damaged and fragmentary. Seems to record a gift made in favour of the goddess Yagadūśvarimā (Jagadīśvarimātā). In characters of about the 12th century.
	PURI DISTRICT KHURDA SUB-DIVISION					
725	Bhubaneswar.—Pedestal of an image preserved in the Conservation Assistant's Office.	.. .	.. .	....	Sanskrit, Gauḍīya .	Damaged. Seems to record the installation of the image. Do.

726	Do. Udayagiri—Khaṇḍagiri caves. Inner wall of the Navamuni cave.	Sōmavarmāśī	Uddyōtakēśarin	Year 18	Do.	Published in <i>Ep. Ind.</i> , Vol. XIII, pp. 165-66.
727	Inner wall of the Gaṇeśagumphā	Bhauma-Kara	Sāntikara . . . . .	....	Sanskrit, Siddhamā- trikā.	Ibid., p. 167.
728	Inner wall of the Hāthigumphā. Inscrption No. 1.	....	....	....	Do.	Pilgrims' record. Reads <i>Spashṭa-Ruch[i]ta-Paramaḥ(māh)</i> . In characters of about the 7th century.
729	Do. No. 2 . . . . .	....	....	....	Do.	Do. Reads <i>Hōtravaśa</i> . Do.
730	Do. No. 3 . . . . .	....	....	....	Do.	Do. Reads <i>Mathana-Pāchi-Ragghi</i> . Do.
731	Do. No. 4 . . . . .	....	....	....	Gauḍiya	Do. Incised indifferently in the negative. Contains a few names. In characters of about the 11th century.
732	Do. No. 5 . . . . .	....	....	....	Siddhamātrikā	Do. Of the few groups of letters, two read <i>Uttama-kula-vaśa</i> and <i>Kuvērāgnī</i> . In characters of about the 7th century.
733	Do. No. 6 . . . . .	....	....	....	Do.	Do. Reads (1) <i>Pradōsha-Visa-[Pittri]vaśa</i> and (2) <i>Tap-ōgni-shīti</i> . Do.
734	Do. No. 7 . . . . .	....	....	....	Do.	Do. Reads <i>Dēs-āchāra-viruddha-vaśa</i> . Do.
735	Ceiling of the cave	Chēdi-Mahāmēgha- vāhana.	Khāravēla . . . . .	....	Prakrit, Brāhmī	Published in <i>Ep. Ind.</i> , Vol. XX, pp. 72 ff.
RAJASTHAN						
CHITORGADH DISTRICT						
CHITDORGADH TAHSIL						
736	Chitōrgadh.—Slab built into the fortwall near the <i>Tōpkhānā</i>.	....	....	Vikrama 1334, Vaiś- ākha śu. 3, Wednes- day=1277 A.D., April 7, f.d.t.-02.	Sanskrit, Nāgarī	Records the construction of a <i>dēvakulikā</i> in the Sāntinātha <i>chaitya</i> , built by <i>Sā. Ratnasirṇha</i> , by Kumārālāśrāvīkā for the merit of her maternal grandfather <i>Sā. Thāḍa</i> . See No. 740 below.
737	Fragment kept in the store room of the Overseer's office.	Guhila of Mewar	[Kumbhā] . . . . .	....	Do.	Top, bottom and left portions are broken off. Contains a <i>prasasti</i> in verse. Refers to a prince probably of Gūrjara. Also refers to Āśāpalli. In characters of the 15th century.
738	Do. . . . .	....	....	....	Do.	Damaged and fragmentary. Apparently contains a <i>prasasti</i> . In characters of about the 12th or 13th century.
739	Pillar in the temple of Śrīngārachauri	Guhila of Mewar	Rāpā Kumbhakarṇa	Vikrama 1505	Do.	Records the construction of the temple (<i>prāsāda</i>) of Sāntinātha by <i>Ratnabhaṇḍārīn</i> (officer in charge of precious stones.) <i>Vēlāka</i> , the <i>Kōshavyāpārīn</i> (treasury officer) of the <i>Rāpā</i> . The temple was called <i>Ashṭapada</i> and it was consecrated by Jinasāgara-sūri of the <i>Kharatara-gachchha</i> . Cf. Bhandarkar's List, No. 798; <i>An. Rep. Rajputana Museum</i> , Ajmer, 1920-21, p. 5.
740	Slab built into the fortwall near the <i>Tōpkhānā</i>.	....	....	Vikrama 1334, Vaiś- ākha śu. 3, Wednes- day=1277 A.D., April 7, f.d.t.-02.	Do.	Records the construction of a <i>dēvakulikā</i> in the Sāntinātha <i>chaitya</i> , built by <i>Sā. Ratnasirṇha</i> , by Kumārālāśrāvīkā for the merit of her paternal grandfather <i>Sā. Pūnā</i> . Cf. No. 736 above.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	CHITORGADH DISTRICT—<i>concl.</i>					
	CHITORGADH TALUK—<i>concl.</i>					
	Chitōrgaḍh—<i>concl.</i>					
741	Base of a sculptured frieze in the small wall	....	....	Vikrama 1511, [Vaiśākha] śu. 13.	Sanskrit, Nāgarī	Records the construction of a <i>dēvakulikā</i> in the Santinātha temple by the brothers, <i>Sā. Simpā</i> and <i>Sā. Nāthu</i> , and its consecration by Jinasāgara-sūri belonging to the <i>paṭṭa</i> of Jinachandrasūri of Kharatara-gachchha.
742	Inscribed fragments kept in the store room of the Overseer's Office. No. 1.	....	....	....	Sanskrit, Northern	Fragmentary. Mentions a certain Vishṇudatta as the best among the merchants. In characters of about the first half of the 6th century A.D. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 53 ff.
743	Do. . . . .	....	....	....	Do.	Do. Mentions a <i>Rājasthānīya</i> (viceroy, probably of an Aulikara king) and the cities of Daśapura and Madhymā (Madhyamikā). Seems to record the construction of a temple by the said viceroy who was probably the son of Vishṇudatta and the grandson of Varāha. Do. <i>Loc. cit.</i>
744	No. 2-A-C . . . . .	....	....	....	Sanskrit, Nāgarī	Mentions a certain Śrīdharasvāmin in line 3. In characters of about the 11th century. Two other fragments in similar characters belong to different inscriptions. In characters of the 12th or 13th century.
745	No. 3 . . . . .	....	....	.... śu. 7, Monday	Do.	Mentions a lady who was the daughter of Lākhū. Do.
746	No. 4 . . . . .	....	....	.... śu. 4, Sunday	Do.	Fragmentary. Mentions a <i>Sūtra</i> (i.e. <i>Sūtradhāra</i>) Haradāsa. Do.
747	No. 6 . . . . .	....	....	....	Do.	Fragment of a <i>praśasti</i> . Refers to a king and to his queen and son. Do.
748	No. 7 . . . . .	....	....	....	Do.	Fragmentary. Refers to Arishtanēmi and Jinapada. Do.
749	No. 8	Guhila of Mewar	<i>Mahārāṇā Kumbhakarṇa</i> . . . . .	....	Do.	Records the construction of a <i>Kīrtistambha</i> at Mahāmēru by Nāpā, son of Jaitā and grandson of Lākhā. In characters of the 15th century.
750	No. 9 . . . . .	....	....	....	Do.	A small fragment. Mentions king Kumbhakarṇa, apparently the Guhilot Mahārāṇā of that name. Do.
751	No. 10 . . . . .	....	....	....	Do.	A fragment probably of the same record as the above.
752	No. 11 . . . . .	....	....	....	Do.	Fragmentary. Refers to a king of Sapādalaksha and to the gift of a village. In characters of about the 13th century.

763	No. 12	....	....	....	Do.	Fragmentary. Refers to a king who was probably devoted to the god Krishna, to a verse numbered as 157 in line 3 and to Mahārāshṭra in the last line. Do.
764	No. 13	....	....	....	Do.	Mentions <i>Paṃ</i> . Mādhava and refers to the purchase of an object and probably to 200 coins. Do.
755	No. 14	....	....	....	Do.	Fragmentary. Do.
756	No. 15	....	....	....	Do.	A small fragment referring to Giripura, to certain kings and to Mahammada. Do.
757	No. 16	....	....	Vikrama 1664	Nāgarī	Damaged. Contains the names of some <i>sūtradhāras</i> .
758	No. 17	....	....	Vikrama 1578, Phālguna ba. 2, Monday=1622 A.D., January 13, f.d.t. 16.	Sanskrit, Nāgarī	Records the construction of an image of Sumatinātha by an inhabitant of Jāvālapura, who belonged to Ukēśa-varṇa and Kunikumalōla-gōtra, and its consecration by Kanakaprabhasūri of Vaḍa-gachchha.
JAIPUR DISTRICT						
AMBER TAHSIL						
759	Amber.—Slab kept in the Museum	....	....	Vikrama 1652, Kārttika śu. 4.	Local dialect, Nāgarī	Purport not clear.
760	Another slab in the same place	....	....	Vikrama 1554, Saka 14[29], Mārgaśīra śu. 7.	Do.	Damaged and fragmentary.
761	A third slab in the same place	....	....	Vikrama 1[...]	Do.	Damaged.
BAIRAT TAHSIL						
762	Bairāt.—Slab fixed into the wall of the Jain temple.	Timurid	Jalāla[dina] Akabbara, son of Humāun	[Vikrama 1644?], Saka 1509, Phālguna śu. 2, [Sunday]=1588 A.D., February 18.	Do.	Damaged and fragmentary. Begins with an adoration to guru Hiravijaya-sūri. Mentions Bhāramalla who received the governorship of many villages from the Pātaśāha's subordinate Tōḍaramalla and Bhāramalla's son Indrarāja who received the governorship of Vātrata-draṅga and his brother Ajayarāja. Indrarāja built the temple of Vimalanātha called Mahōdaya-prāsāda and also Indra-vihāra and installed many images including those of Pārēvanātha, Chandraprabha and Rishabhadeva bearing the names of his father, himself and his brother respectively. Akbar is mentioned as worshipped by the fourteen <i>Chhatrapatis</i> and numerous <i>Maṇḍalādhipatis</i> and also apparently as the lord of the <i>mandalas</i> of Kāśmīra, Kāmarūpa, tāna (probably Mūlatāna), Kābila (Kabul), Badakāśā (Badakshān), Dhilli, Marusthali, Gurjjaratrā, Mālava, etc. The record described as <i>Indra-vihāra-prāsāda-praśasti</i> , was composed by <i>Paṃ</i> . (i.e. <i>Paṇḍita</i>) Lābhavijaya-gaṇi and was written on the stone by <i>Paṃ</i> . Sōmakusāla-gaṇi. Also mentions <i>Mahōpādhyāya</i> Kalyānavijaya-gaṇi. Probably engraved by Musarapha, Bhagarū and Mahamadāla, sons of Bhairava. Cf. Bhandarkar's List, No. 810; <i>PRAS.</i> , W.C., 1909-10 p. 45.
763	Boulder about two miles north-east of the village.	Maurya	Aśoka	....	Prakrit, Brāhmī	Published in <i>CII</i> , Vol. I, pp. 171-72.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—concl'd. UDAIPUR DISTRICT KURABAR TAHSIL						
764	Āṭh.—Beam in the temple of Mahādēva	....	Vijayapāladēva	Vikrama 1173	Sanskrit, Nāgarī	Mentions a god and a <i>parva</i> .
765	Another beam in the same temple . . . . .	....	Do.	Vikrama 11[87], Kārttika bā.[1]. Friday=1130 A.D., September 26.	Do.	Damaged. Records the gift of a village attached to Āṭa in favour of a god.
766	Slab in the same temple . . . . .	....	....	Vikrama 122[8] [Chaitra] śu. 11, Friday=1171 A.D., March 19.	Do.	Damaged. Records the grant of some gifts. Cf. <i>dra. (dramma)</i> 18 in line 7.
767	Another slab in the same place . . . . .	....	Mahārājādhirāja Vijayapāladēva	Vikrama 1186, Phālgunā, bā. 15, Monday=1130 A.D., February 10.	Do.	Damaged. See Nos. 764 and 765 above.
768	On the door frame of the Jaina temple . . . . .	....	....	Vikrama 1267, Māgha śu. 5, [Friday]=1211 A.D., January 21.	Do.	Records the installation of an image of Pārēva[nātha]-sūri of the <i>santāna</i> of Āmrādēva-sūri.
769	Jagat.—Pillars in the temple of Ambikā. No. 1.	....	Rāja Yaśōvanta	Vikrama 1724, Bhādrapada bā. 2.	Local dialect, Nāgarī	Pilgrim's record.
770	Do. No. 2 . . . . .	....	....	Vikrama 101[7], Vaiśākha bā. 5.	Sanskrit, Nāgarī	Pilgrims' records. Records the obeisance of Saṁva, son of Valluka, to Ambādēvi. Contains the stanza: <i>Vāpi-kūpa-tadāgēshu udyāna-bhavanēshu cha | punaḥ saṁskāra-kartārō labhyatē mūlikam sthalam ||</i>
771	Do. No. 3 . . . . .	....	....	....	Nāgarī	Pilgrims' record. Records the names of the <i>jōgis</i> , Jagama-rāula and Jōta-rāula. In late characters.
772	Do. No. 4 . . . . .	....	....	....	Local dialect, Nāgarī	Pilgrims' record. Do.
773	Do. No. 5	Guhila of Vāgaḍa . . . . .	....	Vikrama 1306, Phālguna śu. 3, Sunday, Rēvatī, Minarāsī =1250 A.D., February 6. The <i>nakṣatra</i> commenced at '30.	Sanskrit, Nāgarī	Records the erection of a <i>Suvarṇadanda</i> (golden flagstaff) of the goddess Ambikā by Jayāsīrha, son of Jayantasīrha and grandson of Śihaḍasīrha belonging to 'Guhila-varṇa. Bhandarkar's List, No. 545; <i>A. R. Rajputana Museum</i> , 1914-15, p. 3.

774	Do. No. 6]	Guhila of Mewar	<i>Mahārāja Sāmantasimha</i>	Vikrama 1228, Phālguna śu. 7, Thursday=1172 A.D., February 3.	Do.	Records the king's gift of a golden <i>kalāṣa</i> to Ambikādēvi. Mentions <i>Sūtra</i> (<i>Sūtradhāra</i>) Bāohhū. Bhandarkar's List No. 354; <i>A. R. Rajputana Museum</i> , 1914-15, p. 3.
775	Do. No. 7	Guhila of Vāgaḍa	....	Vikrama 1744, Mārgaśirsha ba. 11, Sunday=1687 A.D., December 4.	Local dialect, Nāgarī	Pilgrims' record. Mentions Rāvala Vāghajī Mēhtā and Sīghajī and refers to their successful pilgrimage (<i>yātrā-saphal</i>).
776	Do. No. 8	....	<i>Mahārāja Śiṣhādēva</i>	Vikrama 1277, Chaitra śu. 14, Monday=1221 A.D., March 8.	Sanskrit, Nāgarī	Records a gift in favour of the goddess Ambikā by <i>Mahāsām</i> . (<i>Mahāsāmanta</i>) Vēlhaṇa. Cf. Bhandarkar's List, No. 474.
777	Left door jamb in the same place	....	....	Vikrama 1792, Śrāvāṇa [śu] 5.	Local dialect, Nāgarī	Pilgrims' records referring to the successful pilgrimage of several persons.
778	Beam at the entrance to the <i>Sabhā-maṇḍapa</i> in the same temple	....	....	Vikrama 1143, Kārtika ba. 5.	Do.	Do. Mentions <i>Rājaputra</i> Sunasāla.
NATHVARA TALUK						
779	Dēlvāḍā.—Broken piece kept in the Pārśvanātha temple.	....	....	....	Sanskrit, Nāgarī	Records the construction of some object by Hēna-tēlika of Chitrāvāla-gachchha who belonged to the Upakēsa community of Bhartṛipura. Mentions tēlika-sūri and Guṇākara-sūri.
780	Pedestal of an image in the same temple	....	....	Vikrama 1503	Do.	Fragmentary. Refers to the <i>parikara</i> of Jinēndra Śāntinātha apparently made by a member of the <i>prāgvāta</i> community of Śrīmāla. Mentions the <i>paṭṭa</i> of Jayānanda-sūri.
781	Pedestal of another image (right side) in the same temple.	....	....	Vikrama 1464, Āshāḍha śu. 13.	Do.	Records that an image of Pārśvanātha was caused to be made by Jēsaka of the Gūjara community and that it was installed by Śrī-sūri.
782	Khamnōr.—Slab kept outside the temple of Chārbhuj.	....	<i>Mahārājakumāra Prithvisimha</i>	Vikrama 1307, Vaiśākha śu. 3, Akshaya-tṛitīyā.	Do.	Records a gift of 128 <i>drammas</i> by the ruler at Vāmaṇapura to the god Sēmēśvara for bath, worship and food-offerings for the merit of his parents. Refers to another gift of <i>da</i> (<i>dramma</i>) 48.
783	Another slab in the same place	....	Do. called <i>Mahārājaputra</i> Pithamasimha.	Vikrama 13[10], Mārga śu....	Do.	Damaged. Records the gift of [6]60 <i>drammas</i> .
784	Slab in a street in the centre of the village	Guhila of Mewar	<i>Mahārājā Jagatsimha</i>	Vikrama 1688, Phālguna ba. 11(?)	Local dialect, Nāgarī	Damaged. Mentions the king's Divaṇa (Dewan).
785	Another slab in the same place	....	....	....	Do.	Damaged.
UDAIPUR TAHSIL						
786	Eklingī.—Slab fixed into the wall of the Nātha shrine (left side).	Guhila of Mewar	Naravāhana	Vikrama 1028	Sanskrit, Nāgarī	Published in <i>JBRAS</i> , Vol. XXII, pp. 166 ff. Cf. Bhandarkar's List, No. 80.
787	Slab in a niche in a wall of the step-well called Ojhājivān.	Do.	<i>Saṁgrāmasimha II</i>	(1) Vikrama 1768 (<i>Vasu-āṅga - śaila-indu</i>), Māgha. (2) Vikrama 1772, Māgha ba. 13, Thursday. Irregular.	Do.	Damaged. Records the construction of a temple of Sadāśiva and a <i>Kuṇḍa</i> . Mentions <i>sūtradhāra</i> Kēśavadēsa.

B.—Inscriptions on Stone and Other Materials, 1958-59—concl'd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
UTTAR PRADESH						
MATHURA DISTRICT						
788	Mathurā.—Fragment of a stone in the Mathura Museum. Impression from the Curator.	....	....	[Saka] 92, hē. 1, di. 5	Mixed Sanskrit-Prakrit, Brāhmī.	Records the erection of a <i>stūpa</i> for the Buddhist monk Grāma-dēśika, a resident of the monastery called Veṇḍavihāra. Published in <i>Ep. Ind.</i> , Vol. XXXIV, pp. 10-11.
FOREIGN COUNTRIES						
ENGLAND						
789	Photographs of metal discs from Dr. Quaritch Wales, Blundens, Froyle, Alton, Hants from excavations at Kedah, Malaya. No. 1.	....	....	....	Sanskrit, Telugu-Kannaḍa (modified).	Reads: <i>Sarvvāpāyajaha</i> . In characters of the 8th century. Published in <i>Jour. Mal. Br. R.A.S.</i> , Vol. XVIII, 1940, pp. 23-24.
790	Do. No. 2 . . . . .	....	....	....	Do.	Reads: [A]mōghadarśī. Do.
791	Do. No. 3 . . . . .	....	....	....	Do.	Reads: <i>Gandhahastī</i> . Do.
792	Do. No. 4 . . . . .	....	....	....	Do.	Reads: <i>Vajrā[m*]gabandha</i> . Do.
793	Do. No. 5 . . . . .	....	....	....	Do.	Reads: (1) <i>Srī</i>.....(2) <i>[gu]</i> Do.
794	Do. No. 6 . . . . .	....	....	....	Do.	Illegible.
795	Do. No. 7 . . . . .	....	....	....	Do.	Reads: <i>Samanta[bhadra]</i> . In characters of the 8th century.

C.—Inscriptions of Pre-1945-46 Collections*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA						
KURNOOL DISTRICT						
PATTIKONDA TALUK						
222	Erragudi (near Jonnagiri).—Six large boulders on a range of low hills towards the west of the village.	Maurya	Aśoka . . . . .	....	Prakrit, Brāhmi .	Contain the fourteen Major and the two Minor Rock Edicts. Published in <i>Ep. Ind.</i> , Vol. XXXII, pp. 1 ff. and Plates.
BIHAR						
PATNA DISTRICT						
323	Bihārsharif.—Around the head of a Buddha image lying at the Police Station.	....	....	....	Sanskrit, Northern .	Records the Buddhist formula <i>yē dharmā</i> °, etc. In characters of about the 8th-9th century.
324	Pedestal of another Buddha image from the same place.	....	....	....	Do.	Do.
325	Nālandā.—Archaeological Museum. Slab in the Museum. Findspot: Monastery Site No. VII.	....	....	....	Sanskrit, Gauḍīya .	Records the various construction works and gifts by the Buddhist monk Vipulaśrimitra. Kanaka-śrī was the composer of the <i>praśasti</i> and Vaśishtha, the engraver. In characters of about the 12th century. Published in <i>Ep. Ind.</i> , Vol. XXI, pp. 97 ff. and Plate.
326	Back of a bronze image of Balarāma. Museum No. S-1-442. Findspot: Monastery Site No. 1.	....	....	....	Do.	Records the gift of the image in the <i>Dēvapāladēva-haṭṭa</i> at Nālandā by Nisidākā, the wife of Saiḍajjēka of Malapaira. In characters of about the 9th century. Ibid., Vol. XXV, pp. 334-35.
327	Clay seal. Museum No. 2-42. Findspot: Stūpa Site No. 2.	....	....	....	Do.	Records the Buddhist <i>dhāraṇī</i> . In characters of about the 10th century. Cf. Ibid., Vol. XXVI, p. 172, f.n. No. 1.
328	Another clay seal. Museum No. 2-193. Findspot: Do.	....	....	....	Do.	Do.
329	Rājgir.—Image of Buddha, lying on the bank of the Sarasvatī river.	....	....	....	Sanskrit, Northern .	Records the Buddhist formula <i>yē dharmā</i> °, etc. In characters of about the 8th-9th century.
330	Silāo.—Stone pedestal of an image in the possession of Shri Bhagwan Das.	....	....	....	Do.	Records that the image in question is of Kāśyapa, the noted disciple of the Buddha, who renounced the world forsaking his wife and attained <i>nirvāṇa</i> on the mount Gurupāda. In characters of about the 9th century. Published in <i>Ep. Ind.</i> , Vol. XXV, pp. 327 ff. and plate.

* Continued from Appendix C of the Annual Report for 1957-58.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
BOMBAY AURANGABAD DISTRICT BHOKARDAN TALUK						
331	Ajaṇṭā.—Cave No. XVI	Vākāṭaka of Vata-gulma.	Harishēpa . . . . .	....	Sanskrit, Box-headed	Traces the genealogy of the Vākāṭaka dynasty from Vindhya-śakti. In characters of about the 6th century. Published in <i>Inscriptions from the Cave Temples of Western India</i> , pp. 69 ff.
	Bombay.—Slab in the Prince of Wales Museum; from the Bombay Branch of the Royal Asiatic Society.	Śilāhāra	Aparādityadēva II	[Saka] 1107, Viśvā-vasu, Chaitra śu. 15, Sunday=1185 A.D., March 17.	Sanskrit, Nāgarī	Records a gift of money by <i>Mahāpradhāna</i> Lakshmaṇa-nāyaka, son of Bhāskara-nāyaka, to the god Sōmanātha, in Saurāshṭra. Published in <i>Ep. Ind.</i> , Vol. XXIII, pp. 277-78.
333	Another slab in the Museum. Findspot: Chāñje near Uran, Bombay District.	Do.	Aparādityadēva I	Śaka 1060, Māgha śu. 1.	Do.	Records the grant of a mango(?) grove in Nāguma village to the king's <i>parishad</i> for the merit of the king and his mother Līlādēvi. Also appears to record a grant of a garden in Chadija village by the ruler for his own merit to <i>Vādu-jyōtishikas</i> at the time of <i>Sūrya-parvan</i> . <i>Ibid.</i> , pp. 270-72.
334	Third slab. Findspot: Do.	Do.	Sōmēśvaradēva	Śaka 1182, Raudra, Chaitra ba. 15, Monday, solar eclipse=1260 A.D., April 12.	Do.	Records the grant of land by the ruler at Kōmthala-vāṭikā in Chāñdiye and in Uraṇa-agrahāra and 162 <i>drammas</i> to the god Uttarēśvara of Sthānaka. <i>Ibid.</i> , pp. 279-81.
335	Fourth slab. Findspot: Ranvad near Uran, Bombay District.	Do.	Do.	Śaka 1181, Siddhārtha, Chaitra ba. 1[5], Monday. Irregular.	Sanskrit and Marāṭhī, Nāgarī	Records a grant of some land made on the occasion of <i>sūrya-parvan</i> for the worship of Sambhu. <i>Ibid.</i> , pp. 278-79.
336	Fifth slab. Findspot: Agāshi, Thana District.	Do.	Haripāladēva	Śaka 1072, Pramōda, Mārgaśīrsha śu. 1.	Sanskrit, Nāgarī	Records a grant of the <i>siddhāya</i> of the village Ānēvaḍi to Brahmadēvabhāṭṭōpādhyāya son of Divākara, and grandson of Gōvardhana by <i>Mahāpradhāna</i> Āhavamalladēva who was in the enjoyment of the Vattāra village in Sūrpāraka on the occasion of the <i>mahā-parvan</i> <i>Uttarāyana-parvan</i> . <i>Ibid.</i> , pp. 273-74.
337	Sixth (sculptured) slab. Findspot: Bassein, Thana District.	Do.	Mallikārjuna	Śaka 1083. Vriṣha, Pausa ba. 15, Monday, solar eclipse=1162 A.D., January 17, Wednesday (not Monday).	Do.	Appears to record the repairs to some structure and the grant of a tank called Lōna-vāpikā by <i>Rājaguru</i> Vēdaśiva and Bhōpaka-Vyōmaśiva. <i>Ibid.</i> , pp. 274-76.
338	Seventh slab	Yādava of Dēvagiri .	Rāmachandra	Śaka 1222, Śārvari Śrāvāṇa ba. 7, Monday = 1300 A.D., August 8.	Sanskrit (corrupt) and old Marāṭhī, Nāgarī.	Records the gift of land by Jāidēva, who was appointed as governor of Kōṅkana, by the king's <i>mahāmaṇḍalēśvara</i> Rāna Rāmādēva, the lord of <i>paśchima-samudra</i> . <i>Ibid.</i> , pp. 281-82.

339	Eighth slab. Findspot: Bihar-kōtrā, old Rajgaḍh State, Madhya Pradesh	Aulikara	Mahārāja Naravarman	Vikrama 474, vāṇa śu. 2.	Srā-	Sanskrit, Southern	Records the gift of a reservoir by Virasēna, son of Bhaṭṭimahara, in favour of the <i>bhikkhusaṅgha</i> for the quenching of thirst of all beings. Ibid., Vol. XXVI, pp. 130-32.
NAGPUR DISTRICT							
RAMTEK TALUK							
340	Rāmīśk.—Lakshmana temple, large slab built into the wall on the right side of the door of the <i>garbhagriha</i> .	Yādava of Dēvagiri	Rāmachandra	....		Sanskrit, Nāgarī	Fragmentary. Records the exploits of the rulers of the family, traces the genealogy of the king's governor Rāghava and gives an account of the temples and <i>īrīhas</i> on the hill and in the town of <i>Rāmatīrtha</i> . In characters of about the 13th century. Ibid., Vol. XXV, pp. 7 ff.
SABARKANTHA DISTRICT							
IDAR TALUK							
341	Idar.—Slab in the village	....	Sivasīnha	Vikrama 1829, Śaka 1694, Kārttika śu. 15, Tuesday=1772 A.D., November 10.		Rājasthānī, Nāgarī	Damaged. Mentions the king's son, Bhavānīsinha, and the <i>Bāijī śrī-Gumānji-śāhab</i> .
342	Another slab in the same place	....	Javānasīnha of Jēvalapura	(i) Śaka 1780, Vikrama 1914, Māgha. (ii) Vikrama 1916, Śaka 1782, Śrāvāṇa śu. 11, Friday=1860 A.D., July 27, f.d.t. .61.		Local dialect, Nāgarī	Records the repairs to a temple of Mudhaṇṇēśvara, renovation of a <i>maṇḍapa</i> and the re-excavation of a tank which was named as <i>Khēmāmrita-vāpi</i> by <i>Khēma-bhārati</i> and <i>Vakhaṭa-bhārati</i> , spending Rupees 2502. The work is said to have been started in Śaka 1780=V.S. 1914 and finished on the later date.
YEOTMAL DISTRICT							
343	Dōṅargāon.—Architrave of the door into the <i>garbhagriha</i> of a temple.	Paramāra of Mālava	Jagaddēva	Śaka 1034, Nandana, Chaitra śu. 15.		Sanskrit, Nāgarī	Records that the ruler granted the village Dōṅgaragrāma to the Brāhmaṇa Śrīnivāsa and that the latter erected there a temple and dedicated it to Śiva for the religious merit of his father Śrīnidhi. Viśvasvāmin was the writer of the inscription. Ibid., Vol. XXVI, pp. 177 ff. and Plate.
DELHI							
344	Mehrauli.—Qutb Minār; 24-sided base, 1st face on the right-hand side of the main entrance.	....	....	Vikrama 1256		Nāgarī	Records the date only. Published in <i>Mem. ASI.</i> , No. 22, p. 39, No. 2.
345	12th face of the same	....	....	....		Do.	Fragmentary and damaged. Illegible. In late characters. Ibid., No. 1.
346	4th course of the minar, left-hand jamb	....	....	Vikrama 1256		Do.	Records the date only. Ibid., No. 3.
347	8th course of the same, right-hand jamb	....	....	....		Do.	Ibid., No. 5.
348	9th course of the same, left-hand jamb	....	....	....		Do.	Ibid., No. 4.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DELHI—<i>contd.</i>					
	Mehrauli—<i>contd.</i>					
349	11th course of the Minār, Right-hand jamb	....	....	....	Nāgarī . . .	Worn out. <i>Ibid.</i> , No. 6.
350	5th slit window up the stairs, left-hand jamb.	....	....	....	Hindī, Nāgarī . .	Mentions a <i>kīrti-stambha</i> of one Malikadīna. <i>Ibid.</i> , No. 7.
351	Right-hand jamb of the same place	....	....	Vikrama 1[8]32	Do. . . .	Records that Chunilāl fixed a screen. <i>Ibid.</i> , No. 8.
352	1st balcony, right-hand abutment of door, near iron fixing.	....	....	Vikrama 1560, Chaitra śu. 2.	Sanskrit (corrupt), Nāgarī.	Records that the inscription was engraved by Visanukamtha (Vishpukantha). <i>Ibid.</i> , No. 9.
353	11th slit window, up the stairs, right-hand jamb.	....	....	....	....	Contains some numerals. In late characters. <i>Ibid.</i> , No. 10.
354	Another in the same place . . .	....	....	....	Local dialect, Nāgarī.	Purport not clear. Records also a curse. In late characters. <i>Ibid.</i> , No. 11.
355	A third in the same place . . .	....	....	....	Do. . . .	<i>Ibid.</i> , No. 12.
356	A fourth in the same place . . .	....	....	....	Do. . . .	Seems to record the names of the masons. In late characters. <i>Ibid.</i> , No. 13.
357	15th slit window, up the stairs, left-hand jamb	....	....	....	Do. . . .	<i>Ibid.</i> , No. 14.
358	2nd balcony, left-hand abutment of door	....	....	[Vikrama 1617], Māgha 6.	Do. . . .	Records the date only. <i>Ibid.</i> , No. 15.
359	Right-hand jamb of the door in the same balcony.	....	....	Vikrama 1599	Do. . . .	<i>Ibid.</i> , No. 16.
360	Face of the 8th angle on the left-hand side of the same balcony.	....	....	Vikrama 1599	Do. . . .	Records the date and the name (doubtful) of the engraver who was the son of Hōrā. <i>Ibid.</i> , No. 17.
361	Second balcony, eighth angle, right-hand side.	....	....	Vikrama 1935, Bhādra śu. 5.	Do. . . .	Records the name of the mason, Mōhanlāl. <i>Ibid.</i> , No. 18.
362	18th slit window, up the stairs, under the soffit of lintel.	....	....	....	Northern . .	Reads: <i>śrī-Gōvindasālī kōṭadalī</i> . In characters of about the 10th century. <i>Ibid.</i> , No. 19.
363	3rd balcony, left-hand abutment of door	Khalji(?)	Alāuddīn . . . .	....	Nāgarī . .	Records that this is the pillar of victory of the ruler. In characters of about the 14th century. <i>Ibid.</i> , No. 20.
364	Right-hand abutment of door in the same balcony.	Tughluq	Muhammad Shāh	Vikrama 1389, Chaitra śu. 11, Wednesday=1331 A.D., March 20. (The year was current).	Hindī, Nāgarī . .	Records the erection of the pillar (?) of victory of the ruler. <i>Ibid.</i> , No. 21.

365	Red sand-stone, 4th course, right-hand side of the door of the same balcony.	....	....	....	Nāgarī	Seems to record the names of the masons Nānā, Sālā, etc. In characters of the 14th century. Ibid., No. 22.
366	Red sand-stone, 9th course of the same balcony.	....	....	....	Do. . . .	Illegible. In late characters. Ibid., No. 23.
367	Yellow stone, 8th course of the same balcony.	Tughluq	Firūz Shāh	Vikrama 1425, Phālguna ba. 15, Thursday=1369 A.D., March 8.	Hindī, Nāgarī	Records that on the date mentioned in the inscription the lightning struck the monument and then in the same year it was repaired by the masons Nānā, Sālā, Lōlā, Lakshmapa and another. Ibid., No. 24.
368	Red sand-stone, 8th course of the same balcony.	Do. . . .	Muhammad Shāh	Vikrama 1382, Bhādra 7.	....	Refers to lightning striking the monument. Ibid., No. 25.
369	4th balcony, marble soffit of arch over door-way.	....	....	Vikrama 1560, Bhādra śu. 8.	Do. . . .	Damaged. Ibid., No. 27.
370	Left-hand marble abutment in the same balcony.	Tughluq	Firūz Shāh	Vikrama 1426, Phālguna śu. 5, Friday 1370 A.D., February 1.	Sanskrit (corrupt), Nāgarī.	Records that the <i>minār</i> was constructed by the mason Chāhaḍa, who was a <i>dauhitra</i> (daughter's son) of the son of Dēvapāla, by the grace of Viśvakarman. Ibid., No. 28.
371	Red sand-stone, left-hand abutment immediately below No. 370 above.	....	....	....	Hindī, Nāgarī	Records the names of the architects, Nānā, Sālā, Dāuka, Murā, Naṅga and refers to some measurement. In characters of about the 14th century. Ibid., No. 29.
372	White granite slab on the top of the first storey of the <i>minār</i>.	....	....	Vikrama 1704, Māgha ba. 9.	Do. . . .	Records several names of masons, such as Tula, Mathōlāl, etc., and refers to a <i>Chhandī-vanśi</i> . Cf. <i>A.R.</i> , <i>ASI</i> , Northern Circle, 1919, No. 22.
373	Iron-pillar near Qutb. South-east face of the pillar.	Chāhamāna	Mahārājā Chhatrasimha	Vikrama 1883	Do. . . .	Mentions Fasli year 1109, Aṅgapāla, Mahārāja Prithvirāja and Vikrama 1151. Cf. <i>Mem. ASI</i> , No. 22, p. 45, para. 4.
374	Do.	Do.	Do.	Vikrama 1888	Do. . . .	Refers to Aṅgapāla, Saṁvat [11648, Vasudēva Chauhān, Mahārāja Prithvirāja, Saṁvat 1151 and <i>pu</i> (i.e. <i>purāṇa</i>) 28. <i>Loc. cit.</i>
MADHYA PRADESH						
BILASPUR DISTRICT						
375	Semarsal.—Slab of yellow jasper in the village(?).	....	....	....	Sanskrit and Prakrit, Brāhmī.	Fragmentary. Mentions a <i>bhāḍāraka</i> , an <i>akhayanvī</i> , a <i>vāvi</i> and a <i>gāma</i> . In characters of about the 2nd century A.D. Noticed in <i>AR</i> , <i>ASI</i> , 1930-34, Part I, p. 140, Plate LXXVI (a).
RAIPUR DISTRICT						
376	Rājim.—Rājivalōchana temple. Slab built into the left wall of the <i>maṇḍapa</i> of the temple.	Nala	Vilāsatuṅga . . . .	....	Sanskrit, Northern	Damaged. Records the construction, of a temple dedicated to Vishnu by the king. Also mentions the rulers, Prithvirāja, and his son Virūparāja, father of Vilāsatuṅga. Seems to mention Durgagōla as the composer of the <i>prastāvi</i> and Durgahastin, son of Jalahastin, as the engraver (<i>sūtradhāra</i>). In characters of about the 8th century. Published in <i>Ep. Ind.</i> , Vol. XXVI, pp. 49 ff.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS						
KANYAKUMARI DISTRICT						
377	Kanyakumari (Cape Comorin).—Kanyābhagavatī temple, pillar north of the <i>maṣi-maṇḍapa</i> in front of the <i>Uṣava</i> shrine of the temple.	Chōla . . .	Kulōttuṅga (I)	Year [14] . . .	Tamil	Records certain arrangements made for the feeding of Brāhmaṇas in the temple of Kanyā-Patāriyār at Kumari situated in Purattāya-nāḍu, a sub-division of Uttamachōla-vaḷanāḍu in Rājarājappāṇḍināḍu. In characters of the 11th century. Ibid., pp. 274-75.
RAJASTHAN						
AJMER DISTRICT						
378	Ajmer.—Slab in the Rajputana Museum. Findspot: Ajahāri, Jodhpur Dist.	Paramāra of Chandrāvati.	Dhārāvasha	Vikrama 1240, Vaiśākha śu. 3, Monday = 1183 A.D., March 28. (The month was <i>adhika</i>).	Sanskrit, Nāgarī . .	Records the grant by Prince (<i>kumāra</i>) Pālhanadēva, and the chief queen (<i>paṣṣa-rānī</i>) Śīgāradēvi, i.e., Śrīngāradēvi. See Bhandarkar's List, No. 399.
379	Another slab in the same place. Findspot: Arthūpā, Banswara Tahsil, Udaipur Dist.	Paramāra of Vāgaḍa	Chāmunḍarāja	Vikrama 1157, Chaitra ba. 2, Monday=1101 A.D., March 18, f.d.t. '05. (The year was Kārttikādi and the month Amānta).	Do.	Records the erection of a temple in Ārattūpaka (Arthūpā) called Harīśvara after the builder Hari, who belonged to a family of the goldsmith caste and emigrated from Chitrakūṭa. See <i>ibid.</i> , No. 165.
KOTAH DISTRICT						
380	Baḍvā.— <i>Yūpa</i> post in the village . . .	Mankhari . . .	<i>Mahāśeṇāpati</i> Balavarddhana, son of Bala.	Kṛita year 295, Phālguna śu. 5.	Do.	Records the erection of the sacrificial pillar (<i>yūpa</i>) by the ruler in connection with the <i>Trivātra</i> sacrifice in which thousand cows were given as <i>dakṣiṇā</i> . <i>Ep. Ind.</i> , Vol. XXIII, p. 52, No. A.
UDAIPUR DISTRICT						
381	Udaipur.—Victoria Hall. Slab in the Museum. Findspot: Kumbhalgaḍh.	Guhila of Mewar . .	Kumbhakarna	Vikrama, 151[7], Śaka 1382, Mārgaśrṣha ba. 5, Monday=1460 A.D., November 3.	Do.	Records the genealogy and the heroic deeds of the rulers of the Guhila family. Ibid., Vol. XXIV, pp. 304 ff.

UTTAR PRADESH		ALMORA DISTRICT							
382	Dwārhaṭ.—Kālikādēvi temple, pedestal of the image of goddess Lakshmi.	....	....	Vikrama 10[81], month 11, tithi 10, Friday, probably= 1025 A.D., August 20, f.d.t. .01. (The year was Kārttikādi and the month Pūrṇimānta Nija-Bhādrapada).	Do. . . .	Records the installation of the image, by sādhu Sāhula, of Śrīmāla-saṅgha.	
383	Pedestal of two pairs of feet . . .	....	....	Vikrama 1044(?) month 11 śu.....	Do. . . .	Records the gift of arjikā Lalitaśrī, disciple of arjikā Dēvaśrī.	
384	Pedestal of an image at Nanla (?) Talkatora in the same place.	....	....	Saka 11[3]6, month 11, Māgha śu. 7, Thursday, Rēvatī= 1215 A.D., January 8, f.d.t. .07.	Do. . . .	Refers to the names of Sōnadēva son of Bhaṭṭa Āśādhara, Balarāma, Indu and a Sūtradhāra.	
385	Badarīnāth temple in the same village. Slab built into the wall of the Dharma-śālā.	....	....	Sāl 76; Saka 1744 (yuga-vēda-samudra-abja), Āshāḍha ba. 11, Sunday=1822 A.D., July 14.	Do. . . .	Records the construction of the grīha by Naulī, the wife of Nārāyaṇa.	
386	Slab built into the wall of the Mrityuñjaya temple.	....	Vijayadēva . . . . .	....	Do. . . .	Appears to mention Śrīdharasvāmin and to refer to a construction. Records the names of Thakura Pōṭala, a witness, of Sūtradhāra Bala, and of Kāma[dēva], the engraver. In late characters.	
387	Slab in Temple No. 6 (Katoheri group) in the same village.	....	....	....	Do. . . .	Contains the names like Śrī-Sōmēśvaradēva, etc.
388	Jāgēśvar.—Pillar in the maṇḍapa of the Mrityuñjaya temple.	....	....	....	Do. . . .	Contains the names Sūtra° Tēja, his son Rāṇā, Sūtra° Chāhana, his son Sāñidēvū and Jāgū. In late characters. A.R., N.C., 1914, No. 5.
389	Another pillar in the same place . . .	....	....	....	Nāgarī	Seems to contain some names. Do. Ibid., No. 6.
390	A third pillar in the same place . . .	....	....	....	Northern	Contains the names Sab[hā]rtha, Salōṇa and Grāmahēri. In characters of about the 9th century. Published in Ep. Ind., Vol. XXXIV, pp. 243 ff., Section VI-A, Nos. 9 and 10.
391	A fourth pillar in the same place . . .	....	....	....	Do. . . .	Records the name śrī-Nētraharisha-Vāchohharāja and śrī-Grāmahēri. Do. Ibid., Nos. 5 and 6.
392	Do. . . . .	....	....	....	Do. . . .	Reads: śrī-Samaramahisha-Māṇaparakāsa-Vālakadamva. Do. Ibid., No. 7.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
UTTAR PRADESH— <i>contd.</i> ALMORA DISTRICT— <i>concl.</i> Jāgēśvar— <i>concl.</i>						
398	Fifth pillar . . . . .	....	....	....	Sanskrit, Siddha- mātrikā	Reads : 1. <i>Śrī Pēṭṭ-Ā[ṇa(na)]rtha-Lava-Kracha-Bhaṇḍa-</i> 2. <i>[Vi]dyādharma-Ch[urga]-Vajrāha-pakṣhapāta-</i> 3. <i>Vaṣeśvarasya pūrva-dēśi[yasya *].</i> In ornamental characters of about the 8th century. Ibid., No. 2.
394	Leftside pillar in the <i>maṇḍapa</i> . . . . .	....	....	....	Do.	Records the names Chā(Cha)lavigraha and Grāmahēri. Do. Ibid., No. 22.
395	Do. . . . .	....	....	....	Do.	Records the name, śrī-Hētukaraṇa. Do.
396	Another pillar in the same place . . . . .	....	....	....	Nāgarī	Records the names, Puripā-jōgi and G[ō]vinda. In late characters.
397	Do. . . . .	....	....	....	Northern	Damaged. Contains names like Śilāchaṇḍī, etc. In characters of about the 8th-9th century.
398	Wall to the left of entrance . . . . .	....	....	....	Do.	Records the names, śrī-Raṇavigraha and others. Do. <i>Ep. Ind.</i> , Vol. XXXIV, Section V-A, Nos. 14 and 15.
399	Wall to the right of entrance . . . . .	....	....	....	Do.	Records the names, śrī-Vijēndri-mahāyōgi-bhaṭṭāraka and śrī-Saṅkaragaṇa, son of Sujūma. Do. Ibid., Nos. 16 and 17.
400	Do. . . . .	....	....	....	Do.	Records the names, śrī-[Ra]navigraha, Nivṛitta, Ha[nṇaḍa] and Chaṇ[ḍ]a. Do. Ibid., Nos. 18 and 19.
401	Do. . . . .	....	....	....	Do.	Records the names Ōdishanḍa and Maṅgalachanḍa. Do. Ibid., Nos. 20 and 21.
402	Do. . . . .	....	....	....	Do.	Records the name śrī-Saṅkaragaṇa, son of Sujūma. Do.
403	Sūrya temple, in the same place. Pedestal of the Sūrya image.	....	....	....	Nāgarī	Records the names, Jaganaṛāula-jōgi, Jōtarāula-jōgi, Maṇḍapanātha and [Thi]ranātha-jōgi. In late characters. Cf. <i>A.R., Northern Circle</i> , 1914, No. 23.
BANARAS DISTRICT						
404	Sārnāth.—Slab in the Sārnāth Museum	....	....	....	Sanskrit, Northern	Badly damaged. In characters of about the 9th century. Ibid., 1906, No. 53.
405	Pedestal of a Buddhist image in the same place.	....	....	....	Do.	Fragmentary. Records the Buddhist formula <i>Yē dharmā°</i> , etc. In characters of about the 10th century. Ibid., No. 54.

ETAH DISTRICT

406 Sōrōn.—Śrī-Rāmji temple. Pillar to the right of entrance.

....

....

Vikrama 1245,
Vaiśākha śu. 12.Sanskrit (verse),
Nāgarī.

Records the genealogy of Kālhu belonging to a Brāhmaṇa family of Gauḍa and mentions some constructions and repairs made by him. Ibid., 1915, No. 70.

JHANSI DISTRICT

407 Deogarh.—Rock at the head of the steps leading to the river.

....

....

....

Sanskrit, Brāhmī.

Mentions Nighasāvarta as a servant of Nōktaka-pāda. In characters of about the 6th century A.D. Ibid., 1915, No. 55.

408 Slab in the *ghāṭ*

Ruler of Chandēri .

Durjansimha

Vikrama 17[6]8,
Vaiśākha śu. 8,
Saturday=1712
A.D., May 3. (The
year was Kārtti-
kādi).

Local dialect, Nāgarī

Mentions Dēvisimha, his son Durgasimha and the latter's son Durjansimha. Also mentions one Udētsimha. Cf. *JASB*, Vol. LXXI, pp. 124 ff.409 Fort (?). *Sati* slab near the Gupta temple

....

....

Vikrama 1[5]18,
Jyēsthā śu. . . .
Tuesday.Sanskrit and Local
dialect, Nāgarī.Appears to record the performance of *sati* by the wife of Gaṅga-mahā-śja; son of Ganapati. Cf. *A.R.*, Northern Circle, 1916, No. 13.410 Another *Sati* stone

Ruler of Chandēri

Dēvisimha

Saka....., Vikrama
[1698, Pausa śu. 13].

Sanskrit, Nāgarī

Damaged. Ibid., No. 14.

411 Slab in the same place

....

....

....

Sanskrit (verse),
Nāgarī.Fragmentary. Mentions a king Nallaṭa or ... nallaṭa and the merchant Chakrēśvara and seems to record the construction of a *śālā* apparently in the temple of *Jina* Śānti and the creation of an endowment. In characters of about the 11th century.412 Fragment of a pillar near the *Bāoli*

....

....

....

Sanskrit, Nāgarī

Badly damaged. Cf. *A.R.*, Northern Circle, 1916, No. 138.

413 Rock near the Rājghāṭi

....

....

....

Do.

Mentions Rājā Dulhaka. In characters of about the 11-12th century. Ibid., 1916, No. 5.

414 Rock near the same place

....

....

....

Nāgarī

Reads: *Bahādura*. In late characters.

415 Main Jain temple. Slab built into the niche to the left of the sanctum.

....

Mahāsāmanta Udayapāla

....

Sanskrit, Nāgarī

Seems to record that the image was caused to be made by the *Mahāsāmanta*. In late characters. Cf. *A. R.*, Northern Circle, 1916, No. 11.

416 Jain temple No. 16. Slab to the east of the temple.

....

....

....

Sanskrit (verse),
Nāgarī.

Fragmentary. Mentions Udbhavarāja-varṇa, śūri Subha-kirti, Gaṅgāya-nripa, Kāmadēva, someone's disciple [Dh]ra-chandra, and Māghanandi. In characters of about the 11-12th century. Ibid., 1918, No. 101.

417 Jain temple No. 19. Pedestal of the Sarasvatī image.

Ruler of Chandēri

Durjansimha

....

Sanskrit, Nāgarī

Traces the *guru-paramparā* of Tribhuvanakīrti and records that he set up the image of Sarasvatī. Ibid., No. 103.

418 Sidhki Guphā

....

....

Vikrama 1769,
Vaiśākha śu. [9].

Local dialect, Nāgarī

Mentions *Mahārājādhirāja* Dēvisimha, his grandson, Durgasimha and the Rājās Udētsimha, Chhatrasimha, Kusalsimha and Tejśimha. Ibid., No. 132.

419 Lalitpur.—Pillar in a masjid called Bansa

Tughluq

Firūz Shah

Vikrama 1415

Do.

Purport not clear. Refers to Sherkhān of Kīrtimēru-durga and *Malik Turuk* of La[li]tapura. Ibid., 1915, No. 65.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—concl'd. JHANSI DISTRICT—concl'd. Lalitpur—concl'd.					
420	Sati stone in the same place . . .	....	....	Vikrama 1685, Saka 15[5]0, Iāvāra, Uttarāyana, Grishma, Jyēshtha ba. 11, Monday, Rōvati and Saubhāgya-yōga = 1628 A.D., May 19.	Local dialect, Nāgarī	Indifferently engraved. Mentions Lalitpur. Ibid., No. 66.
421	Another Sati stone	Ruler of Chandōri .	Mahārāja Darjanasinha	(i) Vikrama 1759, Āshāḍha śu. 3. (ii) Vikrama 1779, Vaiśākha ba. 10.	Do.	Mentions a memorial pillar of Krasnakuvārī (Kṛṣṇakumārī), who was the daughter of Kēśau and Kunjamati and the wife of Kṛṣṇasaraṇ. Ibid., No. 67.
	LUCKNOW DISTRICT					
422	Lucknow.—Provincial Museum. Slab. Findspot : Fort wall at Mahōbā, Hamirpur District.	....	....	Vikrama 1240, Āshāḍha ba. 9, Monday = 1184 A.D., June 4. (The year was Kārttikādi and the month Pūrṇimānta.)	Sanskrit (verse), Nāgarī.	Fragmentary. Records the construction of a Śiva temple by the ruler (name lost) who belonged to the lunar race. The temple was caused to be constructed by the Brāhmana, Mādhava. The <i>prasasti</i> was composed by Jayapāla of the Vāstavya family and engraved by Dēvarāja, son of Sōmarāja. Published in <i>Bhārata Kaumudī</i> , Part I, pp. 433 ff., and Plate.
423	Pedestal of a Jain(?) image . . . . .	....	....	V. S. 1209, Jyēshtha śu. 3, Wednesday = 1155 A.D., May 27, f.d.t. 17. (The year was Kārttikādi).	Do.	Damaged. Records the installation of the image and mentions a <i>Sādhu</i> named Gōhaḍa of the Lamba-kamchuka <i>anvaya</i> of Mūla-saṅgha.
424	Sculptured slab. Findspot : Kaṅkālī Tīlā, Mathurā.	....	....	....	Prakrit, Brāhmī .	Records the gift of the <i>āyāgapatṭa</i> by a <i>kālavāla</i> of Mathurā together with his wife Sivarakṣitā (Sivarakṣitā). In characters of about the 1st century A.D. Published in <i>Ep. Ind.</i> , Vol. XXIV, pp. 205-06 (No. 1V).
	MATHURA DISTRICT					
425	Brindāvan.—Gōbind Dēo temple. Plinth, northern side of cella.	Mughal	Akbar	[Ilāhī] 34	Local dialect, Nāgarī	Records the construction of the temple of Gōvindadēva at Brindāvan by Mahārāja Mānasimha, son of Bhagavanta Dāsa of the Kachhavāha clan (<i>Kūmakula</i>). Cf. Bhandarkar's <i>List</i> , No. 1802.

426	Pillar in north-western inner corner of the <i>maṇḍapa</i> .	Do.	Do. . . . .	....	Sanskrit (verse), Nāgarī.	Damaged. A copy of No. 425.
427	Mathurā.—Curzon Museum. Museum No. E. 25. Pedestal of a standing male figure. Findspot: a <i>bāghichā</i> on the Mathurā-Brindāban road.	....	....	[Saka], 72(?) Hēman- ta-māsa 1.	Prakrit, Brāhmī.	Badly damaged. Published in <i>Ep. Ind.</i> , Vol. XXIV, p. 207 (No. VI).
428	Large slab. Findspot: Mōrā, Mathura Dist.	Saka of Mathurā	Son of <i>Mahākshatrpa</i> Rājūvula	....	Do.	Fragmentary and damaged. Records the installation of the images of the <i>panchavīra</i> of the Vrishnis. Also mentions the matchless stone-house built by Tōshā. In characters of about the 1st century A.D. Ibid, pp. 194 ff. (No. I).
429	Museum No. E. 20. Pedestal of a standing female figure. Findspot: Do.	Kushāpa	Kapishka . . . . .	....	Do.	Fragmentary and damaged. Seems to record the installation of the image by Tōśā. In characters of about the 1st-2nd century A.D. Ibid., pp. 200-02, No. II.
430	Museum No. 367, Door-jamb. Findspot: Mathurā cantonment.	Saka of Mathurā	<i>Mahākshatrpa</i> Śōḍāśa . . . . .	....	Do.	Records the construction of <i>dēvakula</i> , a <i>tōraṇa</i> and a <i>vēdikā</i> by Vasu at the <i>Mahāsthānaka</i> of <i>Bhagavat</i> Vasudēva. In characters of about the 1st century A.D. Ibid., p. 208, No. VII; see also <i>JBS</i> , Vol. XXXIX, Parts 1-2, pp. 45 ff.
431	Do.—Pedestal of a Bōdhisattva image. Findspot: Central Ry. Loco-shed, Mathurā.	....	....	....	Do.	Records the gift of the image of Bōdhisattva by <i>upāsikā</i> Nāgaheya who was probably related to the wife (name lost) of Dhamaka, a goldsmith (<i>sovanika=sauvarnika</i>). In characters of about the 1st-2nd century A.D.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
<p style="text-align: center;">ANDHRA PRADESH HYDERABAD DISTRICT HYDERABAD TALUK</p>						
1	Gōlkonḍa.—Khazāna Building. Loose slabs. Slab No. 1.	Qutb Shāhi	Muḥammad Quli	....	Persian, Naskh	Records the grant of 30 <i>bighas</i> of land at the orders of the king in favour of Ḥasan 'Alī (?), son of Sayyid Yūsuf Makhdūm Jahāniyān.
2	Slab Nos. 2-4	....	....	....	Arabic and Persian verse, Nasta 'liq.	Fragmentary. Extant portion contains a prayer. Probably belonged to a mosque.
3	Hyderabad.—Graveyard in Mahalla Yāqūtpūra. Loose slab in the mosque.	....	....	A.H. 1251=1835-36 A.D.	Persian verse, Nasta 'liq.	Records the construction of the gate of a mosque by Muḥammad Barahna.
4	Slab fixed at the headside of a grave	....	....	A.H. 1071=1660-61 A.D.	Mixture of Arabic and Persian, <u>Thulūṭh</u> .	Records the date of the erection of a mosque in a chronogram.
5	Headstone of another grave	....	....	A. H. 1084, Shawwāl 21=1674 A.D., January 19.	Persian, Naskh	Records the epitaph of Pahelwān Qāsim, son of Āqā Ismā'il Isfahānī.
6	Headstone of a third grave	....	....	A.H. 1270, Shawwāl 15=1854 A.D., July 11.	Arabic, Naskh	Records the date of the death of Ḥāfiẓ Sa'du'd-Dīn Aḥmad.
7	Mahalla Chowk in Maidān Kotla Āsaf Jāh. Mosque of Sāliha Begam. Borders and lintel of the main gate.	....	....	A.H. 1067=1656-57 A.D.	Persian verse and prose, Naskh.	Published in <i>Ep. Indo-Mosl.</i> , 1935-1936, p. 28.
8	Headside of a grave in the courtyard	....	....	....	Arabic prose and verse, Naskh.	Religious text and prayer only.
9	Reverse of the above	....	....	....	Arabic, Naskh	Contains Shiite <i>durūd</i> only.
10	Mahalla 'Alīābād. Mosque. Slab in the southern wall.	....	....	A.H. 1116=1704-05 A.D.	Arabic, <u>Thulūṭh</u>	Damaged. Purport not clear.
11	Tomb of H. Mu'min Shāhib. Headside of the grave.	....	....	....	Do.	Contains Shiite <i>durūd</i> only.
12	Reverse of the above	....	....	....	....	Unintelligible.
13	Mughal Faqir's graveyard. Headstone of the grave.	....	...	A. H. 1167, Dhi'l-Qa'da, 23=1754 A.D., September 11.	Persian verse, Nasta 'liq.	Records the date of death of Khwāja Islām Khān Naqshbandī.
14	Reverse of the above	....	....	A.H. 1167=1754 A.D.	Do.	Records the date of the same event in a chronogram.

15	Headstone of another grave . . . .	....	....	A.H. 1179=1765-66 A.D.	Do. . . .	Records the date of death of <u>Khwāja Kūchak</u> .
16	Headstone of third grave . . . .	....	....	A.H. 1204=1788-90 A.D.	Do. . . .	Records the death of <u>Raf'atu'l-Mulk Zūrāwar Jang</u> , a nobleman.
17	Reverse of the above . . . .	....	....	Do. . . .	Arabic prose and Persian verse, Nasta'liq.	Same as above. The deceased is further mentioned in eulogistic terms.
18	Headstone of a fourth grave . . . .	....	....	....	Arabic, <u>Thulth</u>	Contains Shiite <i>durūd</i> only.
19	Sides of a fifth grave . . . .	....	....	....	Arabic, <u>Naskh</u>	Religious text only.
M AHBUBNAGAR DISTRICT						
20	Koḍāṅgal.—Dargāh of Nizāmu'd-Dīn. Slab in the southern wall.	Qutb Shāhī	Qutbā'l-Mulk	A.H. 919=1513-14 A.D.	Persian, <u>Naskh</u>	Registers a document executed in favour of the <i>langar</i> dedicated to 12 <i>imāms</i> by the king who ordered that the two villages, viz., Oṭar Buzurg and Oṭar Kūchak, should be merged into one <i>qaṣba</i> to be named Ḥusainābād and its income should be spent on the maintenance of the said <i>langar</i> . Published in <i>Ep. Ind.</i> , A. & P. Suppl., 1959-1960, pp. 57 ff., Plate XV.
21	Jāmi' mosque. Headstone of a grave . . . .	....	....	A.H. 1033, <u>Dhī'l-Qa'da</u> , 8=1624 A.D., August 12.	Arabic, Nasta'liq	Records the death of Muḥammad Taqī.
WARANGAL DISTRICT						
WARANGAL TALUK						
22	Urusu.—Lintel of a doorway in front of the old Masjid. . . .	....	....	....	Persian, <u>Thulth</u>	Registers a request, by Jalāl Muḍhakkir Shīrāzī, to pious persons to pray for him.
23	Dargāh in the ruins of the Fort . . . .	....	....	....	Arabic, <u>Naskh</u>	Religious text only.
24	Vālēru.—Dargāh on the bank of the tank . . . .	....	....	....	Persian, <u>Naskh</u>	No date. Seems to mention the name Parī Bībī (?) of the illustrious family (?) of 'Alī Riqā Mirzā-i-Āqā.
BENGAL, WEST						
25	Calcutta.—Indian Museum. Slabs in the Museum. Slab No. 1. Findspot : Kalna, Burdwan District.	Sayyids of Bengal	'Alāu'd-Dīn Ḥusain Shāh	A.H. 918, Ramaḍān, 14=1512 A. D., November 23.	Arabic, <u>Naskh</u>	Records the construction of a mosque by Majlis Jitwār, son of Taifūr Khān, son of Haibat Khān, during the time of Majlis Bārbak.
26	Slab No. 2, from the same place	Do. . . .	'Alāu'd-Dīn Firūz Shāh	A.H. 939, Ramaḍān, 1=1533 A. D., March 27.	Do. . . .	Records the construction of a Jāmi' mosque by Ulugh Masnad-i-Khāss Malik, <i>sarlashker</i> and <i>wazīr</i> . See No. 19 of <i>A.R. Ep.</i> , 1952-53, App. C, from the same place.
27	Slab No. 3. Findspot : Lalbagh, Murshidabad District. . . .	....	....	A.H. 1136=1723-24 A.D.	Persian verse, Nasta'liq.	Records the construction of a mosque by Begam (name not given) and gives its date in a chronogram. Published in <i>Ep. Ind.</i> , A. & P. Suppl., 1959-1960, pp. 23-26, Plate VII-a.
28	Slab No. 4. Findspot : Kalna, Burdwan District. . . .	....	....	....	....	Letters almost peeled off.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
BIHAR						
MUZAFFARPUR DISTRICT						
HĀJIPUR THANA						
29	Hājipur.—Jāmi' mosque over the gate	Mughal . . .	Akbar . . . . .	....	Persian verse, Nasta'liq.	Badly damaged. Seems to record the construction of a mosque by Makhshūs.
BOMBAY						
AURANGABAD DISTRICT						
AURANGABAD TALUK						
30	Aurangābād.—Dargāh of H. Nūru'd-Dīn Husainī. Over the main entrance.	....	....	....	Persian, Nasta'liq	Fragmentary and damaged. Purport not clear.
31	Over the southern doorway of the tomb proper.	....	....	A.H. 1131=1718-19 A.D.	Arabic and Persian, Naskh.	Praises the tomb and gives the date in a chronogram.
32	Over the central mihrāb of the mosque	....	....	A.H. 1129=1716-17 A.D.	Arabic and Persian, Thulth.	Records the construction of the Jāmi mosque of (?) Faqīr Nūru'd-Dīn Husainī by Sayyid Amīr Kulālī.
33	Daulatābād Fort.—Slab in the wall to the left of the main gate.	....	....	....	Persian, Naskh	Letters totally abraded.
4	Slab in the wall near the main gate	....	....	A.H. 1003=1594-95 A.D.	Persian, Nasta'liq	Writing crude. Reads: <i>Ghulām-i-sarkār-i-'ālī aḥghām Farrukh (Qal'a?) Mubarak Daulatābād.</i>
35	Mosque adjacent to the Minār. Slab in the southern wall.	Bahmani . . .	'Alāu'd-Dīn Ahmad Shāh II . . .	A.H. 849 = 1445-46 A.D.	Persian verse, Naskh	Published in <i>Ep. Ind. Mosl.</i> , 1907-1908, pp. 21-22.
36	Over the main gate	Do.	Do. . . . .	....	Do.	No date. Text comprises one verse congratulatory in character, addressed to the king.
37	Mosque near the Tānā Shāh Maḥal. Northern wall.	....	....	A.H. 1052=1642-43 A.D.	Do.	Records the construction of a mosque by Kai Khusrāw.
38	Gun, called Mendhā Tōp, on the bastion near the Chini Maḥal.	Mughal . . .	Aurangzeb . . . . .	....	Persian, Nasta'liq	Contains the name of the emperor, that of the gun, namely <i>Tōp-i-Qal'a Shikan</i> and that of the manufacturer Husain Muhammad 'Arab.
39	Jahāz Tōp . . . . .	....	....	1642 A.D. . . .	Latin, Roman	Reads: ASSVERVS KOSTER MEFECIT AMSTELREDAMI ANNO 1642.
40	Do. . . . .	....	....	....	Persian, Shikasta	Purport not clear.
41	Dhōl Dahān Tōp . . . . .	....	....	....	Persian, Nasta'liq	Contains the name of the gun and a few figures.

42	Do.	....	....	....	Do.	Mentions Mangalji, son of Raghunāth, (and ?) Kishandāa, son of Sanghji, as manufacturer(s).
43	Dargāh of Qattal Shāhid. Slab in the outer face of the southern wall.	Tughluq	Ghiyāthud-Dīn Tughluq Shāh	A.H. 722, Shawwāl=1322 A.D., October-November.	Persian verse, Naskh	Records the construction of a step-well by Thakkar Nānak, son of Jagbir.
44	'Idgāh. Over the central mihrāb	Bahmani	Muhammad Shāh I	A.H. 760, Shawwāl=1359 A.D., August-September.	Do.	Records the erection of the 'Idgāh by Ulugh Qutluq Bahrām Khān.
45	Mosque in Daulat Bāgh. Over the central mihrāb.	....	....	A. H. 993=1584-85 A.D.	Arabic, Thulth	Records the date of the construction of the mosque.
46	Hammām opposite the Fort. Slab over the main door.	....	....	A.H. 990=1582-83 A.D.	Do.	Refers to the construction of the hammām by Muhibbullah Khān. Written by 'Abdu'l-Qādir Husaini.
47	Step-well in the Bazaar	....	....	A.H. 1216=1801-02 A.D.	Persian verse, Nasta'liq.	Records the construction of the step-well by Arastū Jāh.
48	Tomb of Mirzā 'Abdu'llāh Khān. Over the door in the south.	....	....	A.H. 991, Dhi'l-Qa'da, 28=1583 A.D., November-December.	Mixture of Arabic and Persian, Nasta'liq.	Gives the date of the death of Mirzā 'Abdu'llāh Khānu'z-Zamān.
49	Dargāh of H. Mu'min 'Arif. Over an arched gate.	....	....	A.H. 1194=1780 A.D.	Persian verse, Nasta'liq.	Records the construction of a Kamān (arch) by Amānu'llāh who got his desires fulfilled at the tomb.
50	Slab over the main gate of the enclosure	....	....	A.H. 1118?=1706-7 A.D.	Persian, Nasta'liq	Badly damaged. Seems to record the date, in a chronogram, of the construction of the gate.
51	Loose slab lying near Gol Gumbad	....	....	....	Persian verse, Nasta'liq.	Badly damaged. Probably refers to a construction of some sort for water-storage as the town of Daulatābād is referred to as suffering from scarcity of water.
PAITHAN TALUK						
52	Kagzipura.—Dargāh of Nizāmu'd-Dīn Pish Imām. Slab over the main gate (not in situ).	Tughluq	Muhammad Shāh	A.H. 733, Rabi'l, 14=1332 A.D., December 3.	Persian, Naskh	States that the construction of the mosque was carried out at the instance of Maliku'l-Umarā Ikhtiyāru'd-Daulat wa'd-Dīn Ulugh A'zam Qubli Sultāni, entitled Nasīru'l-Mulk. Published in <i>Ep. Ind., A. & P. Suppl.</i> , 1957-1958, p. 32, Pl. X b.
53	Step-well. Slab to the left of the stairs	....	....	A.H. 1270=1853-54 A.D.	Persian verse, Nasta'liq.	Constitutes a chronogram for the construction of the well.
54	Mosque on the bank of the tank. Slab in the back wall.	Bahmani	'Alāu'd-Dīn Ahmad Shāh II	....	Persian, Naskh	Much damaged. Records the construction of the mosque on the bank of the Zain Sar (?) tank by Maliku'sh-Sharq Parwiz-i-Qaranfal Sultāni. Date portion not clear.
55	Khuldābād.—Dargāh of Hadrat Khwāja Burhānu'd-Dīn. Slab in the outer face of the eastern wall of the tomb proper.	....	....	A.H. 744=1343-44 A.D.	Persian verse Naskh	Assigns the construction of a porch and the tomb of the saint Hadrat Burhānu'd-Dīn Ghārib to Kākā Shād Bakht (fortunate). Text by Burhāni.
56	Wooden plank fixed in the northern wall inside.	....	....	....	Persian verse, Thulth	Crudely composed description of the tomb and its various accessories and the eulogy of the saint by one Hasan. Also refers to the tomb of H. Zainu'd-Dīn situated nearby.
57	Another plank by the side of the above	....	....	....	Do.	Another copy of the above with little alteration.

Sl. No	Findspot	Dynasty	King	Date	Language and Script	Remarks
	BOMBAY—<i>contd.</i> AURANGABAD DISTRICT—<i>concl.</i> PAITHAN TALUK—<i>concl.</i> Khuldābād—<i>concl.</i>					
58	Loose slab in the southern portion of the compound.	Bahmani	Muhammad Shāh I	A.H. 772=1370-71 A.D.	Persian verse, Naskh	Assigns the construction of a step-well to Khān-i-A'zam Safdar Khān.
59	Old ruined mosque in the south-west corner of the enclosure. Slab in the southern wall.	Do.	'Alāu'd-Dīn Ahmad Shāh II	A.H. 862, Jumādī II, 10 = 1458 A.D., April 25.	Persian, Naskh	Posthumous record. Badly damaged. States that the great Sultān 'Alāu'd-Dīn Ahmad Shāh, son of Ahmad Shāh al Walī al-Bahmanī had intended to construct a Jāmi' mosque near the two holy tombs, but died before the construction could materialise and hence Parwiz-i-Qaranfāl Sultānī constructed the said mosque at the orders of the heir-apparent (?).
60	Slab in the western wall in the north-west corner of the enclosure.	Tughluq	Muhammad Shāh	....	Persian, Naskh	Fragmentary. Refers to the construction of a step-well.
61	Dargāh of H. Zainu'd-Dīn. Wooden plank in the northern wall of the tomb proper.	....	....	A.H. 771, Ramaḍān=1370 A.D., March-April.	Persian verse, Thulth.	Records the death of the saint Hadrat Zainu'd-Dīn Shīrāzī who died on the 25th Rabī' I and the construction of his tomb about five months later by Khwāja Shihābu'd-Dīn. Composed by Ḥamid.
62	Slab in the outer face of the eastern wall	....	....	A.H. 771=1370 A.D.	Do.	Refers to the demise and the construction of the tomb of the above-mentioned saint, originally named Dā'ūd, son of Husain, by the aforesaid Khwāja Shihāb. Text by one Dā'ūdī(?).
63	Slab over the central arch of the seh-darī	....	....	A.H. 1084=1673-74 A.D.	Arabic and Persian, Naskh and Nasta'liq.	Records the year of completion.
64	Slab in the facade of the khānqāh	....	....	....	Persian verse, Nasta'liq.	Letters almost peeled off. Seems to refer to the construction of a Khānqāh in the tomb of the saint who belonged to the Chishtī order, by Shāh Maṣṣūr.
65	Over the central mihrāb of the mosque	....	....	A.H. 1074=1663-64 A.D.	Arabic, Thulth	Contains merely religious texts and the date. Obviously an epitaph.
66	Dargāh of Khwāja Muntajabu'd-Dīn. Wooden plank in the northern wall of the tomb proper.	....	....	....	Persian verse, Thulth.	Eulogy of the deceased saint. No date.
67	Chak Darwāza. Slab fixed into the wall to the right (not <i>in situ</i>).	....	....	A.H. 971, Ramaḍān, 17, Thursday=1564 A.D., April 29 which was Saturday.	Persian verse, Nasta'liq.	Refers to the construction of a mosque by Dayānat Khān, an admirer of the saint Muntajabu'd-Dīn, within the enclosure of the latter's tomb.

				Do.	Do.	Do.
68	Another slab near the above	....	....	
69	Third slab in the same place	....	....	A.H. 1123=1711-12 A.D.	Do.	Records the repairs carried out to one of the three porches in the tomb of the saint (called here Zar Zari <u>Shāh</u>) by <u>Sultān Khān</u> , a leading <i>sāhukār</i> of the place.
70	Bigh-i-Munim. Over the main gate	....	....	A.H. 1081=1670-71 A.D.	Persian <u>Thulth</u> ,	verse, Records the date of the death of <u>Rahmān Quli</u> , in a chronogram. Written by <u>Diya'ud-Din</u> .
71	Head-side of the grave of H. Rājā Qattāl Husaini.	....	....	....	Persian, <u>Tughrā</u>	Modern. Mentions the name of the saint only.
72	Headstone of a grave said to be that of Abu'l-Hasan Tāzi <u>Shāh</u>.	....	....	....	Do.	Modern. Mentions the name of Abu'l-Hasan Tāzi <u>Shāh</u> only.
NANDED DISTRICT						
BHOKAR TALUK						
73	Bhōkar.—Slab on the tank	....	....	A.H. 1233=1817-18 A.D.	Persian Nasta'liq.	verse, States that the tank was constructed by Nawwāb Raf'atu'l-Mulk.
DEGLUR TALUK						
74	Deglūr.—Slab lying on a grave near the local Dargāh.	....	....	A.H. 1239, <u>Shawāl</u> , 29-1824 A.D., June 27.	Persian, <u>Naskh</u>	Records the date of death of Zinatu'n-Nisā, 6½ months old daughter of Sayyid Bahā'u'd-Dīn <u>Shattāri</u> , <i>mungif</i> of Deglūr.
NANDED TALUK						
75	Malegāon.—Mosque. Slab in the inner wall.	....	....	....	Persian prose and verse, <u>Thulth</u> .	Damaged. Seems to refer to the construction of a mosque. Date unintelligible.
76	Nanded.—Chalukya inscription.—Dargāh of Makhā <u>Shāh</u> . Slab on the back wall.	....	....	....	Arabic and Persian, <u>Naskh</u> .	Damaged and execution crude. Purport not clear. Seems to mention one <u>Khāki</u> as a disciple of <u>Shāh Fathu'llāh Nūri</u> .
77	Slab over the door of the same Dargāh	....	....	A.H. 1051=1641-42 A.D.	Persian, Nasta'liq	Contains a chronogram in one line for the date of the death of <u>Shāh Makhā</u> and the date in words.
78	Dargāh of <u>Shāh Fathu'llāh Nūri</u> . Slab in the side wall.	....	....	A.H. 1070=1659-60 A.D.	Persian, <u>Naskh</u>	Records the construction of the mosque and <i>kuḡra</i> of <u>Hasrat Shāh Fathu'llāh Nūri</u> , by Muhammad Nuḡrat <u>Khān</u> , son of Fath Jang <u>Khān Afghān</u> .
PARBHANI DISTRICT						
PARBHANI TALUK						
79	Parbhāni.—Roshan Khān's tomb. Slab over the eastern gate.	....	....	A.H. 1222=1807-08 A.D.	Do.	States that the construction of the mausoleum was started in A.H. 1210 by the order of Nawwāb Subhān <u>Khān Bahādur</u> and finished on the date given.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
MADHYA PRADESH						
BHILSA DISTRICT						
BHILSA TAHSIL						
80	Bhilsā.—Slab lying near the Block Development Office.	Mughal	Shāh Jahān	A.H. 1045=1635-36 A.D.	Persian prose and verse, Nasta'liq.	Records the construction of a rest-house for travellers by Sayyid Hasan, under the superintendence of Dēbdās of Delhi.
MYSORE						
GULBARGA DISTRICT						
CHINCHOLI TALUK						
81	Chinchōli.—Queen's Fort. Slab built into the wall.	Do.	Do.	A.H. 1066?=1655-56 A.D.	Persian verse, Nasta'liq.	Faulty composition. Seems to record the construction of the fort during the period of 'Abdu'l-Hamid, son of Buhlul Khān.
82	Another slab in the same place	....	....	....	Do.	Records the construction of the fort of Chincheli by Muḥammad Khān.
83	Dargāh. Slab over the inner entrance	....	....	A.H. 1187, Dhi'l-Qa'da=1774 A.D., January-February.	Do.	States that the door of the dargāh was constructed by Sidi Bashir.
84	Slab over the entrance	....	....	A.H. 1269=1852-53 A.D.	Do.	Records the construction of an arched doorway (?) by Dalil Khān.
85	Itibārpūr.—Laxmi Temple. Slab to the right.	....	....	....	Persian, Naskh	Records the construction of a <i>paṭ</i> and its designation as Ibrāhīm Itibarpur by Khān-I-A'zam I'tibār Khān.
GULBARGA TALUK						
86	Gulbarga.—Fort. Masjid-i-Kalān. Slab in the right side of the northern porch.	Bahmani	Muḥammad Shāh I	A.H. 769, Muḥarram 4 = 1367 A.D., August 31.	Arabic, Naskh	Published in <i>Ep. Ind. Mosl.</i> , 1907-8, p. 1, No. 2.
87	Slab in the left side, same place	....	....	A.H. 824=1421 A.D.	Arabic, <i>Thulth</i>	Epitaph of Hājī Maḥmūd, son of Hājī Husain Lāhijānī. Noticed <i>ibid.</i> , p. 2, No. 3.
88	Slab in the inner face of the outer western wall.	'Adil Shāhī	'Alī 'Adil Shāh I	A.H. 965?=1557-58 A.D.	Persian, Naskh	Published <i>ibid.</i> , p. 2, No. 5, where the name 'Arab Khān is wrongly read as 'Izzat Khān. For another inscription with similar text, see No. 97 below.
89	Stepwell within the two western walls. Slab in the wall.	Do.	Do.	A.H. 969=1561-62 A.D.	Do.	<i>Ibid.</i> , p. 4, No. 10, where the reading of the date is not given.

90	Another (ruined) step-well. Slab in the wall near the steps.	Do.	Do.	A.H. 972, Jumādā, I, 5=1564 A.D., December 9.		<i>Ibid.</i> , p. 3, No. 7, where the reading, particularly of the date, is not correct.
91	Zanjiri gate. Slab over the gate	Do.	Muhammad	A.H. 1045=1635-36 A.D.	Persian and Arabic, <u>Thulth</u>	Incomplete reading published <i>ibid.</i> , p. 2, no. 4. States that the fifth gate of the fort which originally had 4 gates, was constructed by Malik Yāqūt. Date in figure as well as in chronogram.
92	Slab in the wall near the Fīl Burj	Do.	Sikandar	A.H. 1084=1673-74 A.D.	Persian, Nasta'liq	Published in <i>Ep. Ind. Mosl.</i> , 1907-1908, p. 8, No. 21, where the date of commencement is wrongly read as 1083 instead of 1073.
93	Nauras Burj. Slab in the wall	....	....	A.H. 1015=1603-04 A.D.	Arabic, <u>Thulth</u>	Published <i>ibid.</i> , p. 7, No. 18, where the date is not given.
94	Another slab in the same place	'Ādil Shāhi	Ibrāhīm II	A.H. 1033=1623-24 A.D.	Persian, Nasta'liq	<i>Ibid.</i> , p. 7, No. 17.
95	Ghaḍiālī Burj. Slab in the eastern side	Do.	Muhammad	A.H. 1066=1655-56 A.D.	Persian verse, <u>Thulth</u>	<i>Ibid.</i> , p. 7, No. 20.
96	Gun. Backside	....	....	A.H. 1183=1769-70 A.D.	Persian, Nasta'liq	Contains merely the name of Nawwāb Zainu'd-Dawla Bahādur Zafaru'd-Dawla Bahādur, a friend of the rightful Sayyids.
97	Bastion adjoining the Jagat Tālāb inside the eastern wall. Slab fixed into the bastion.	'Ādil Shāhi	'Alī 'Ādil Shāh I	A.H. 965=1557-58 A.D.	Persian, Naskh	Same as No. 88 above.
98	Kālā Pahād bastion. Slab fixed into the bastion.	Do.	Muhammad	A.H. 1058=1648-49 A.D.	Do.	Published in <i>Ep. Indo-Mosl.</i> , 1907-1908, p. 7, No. 19.
99	Slab in the wall near the Hāthī Burj	Do.	Ibrāhīm II	....	Do.	Damaged. Records the construction, probably of a bastion by Muhammad Haidar. Date portion peeled off.
100	Small mosque in the north-west area	Do.	'Alī 'Ādil Shāh I	....	Arabic, <u>Thulth</u>	Published in <i>Ep. Indo-Mosl.</i> , p. 4, No. 9, where the name of the builder of the mosque is wrongly read as 'Izzat Khān instead of 'Arab Khān. See also Nos. 88 and 97 above.
101	Loose slab	Bahmani	Muhammad Shāh II	A.H. 797=1394-95 A.D.	Persian verse, Naskh	Badly damaged. Records the construction of a mosque by Fakhr-i-Duwal Mubārak Sultānī.
102	Slab in the wall near the Hāthī Darwāza	'Ādil Shāhi	Ibrāhīm II	A.H. 995?=1586-87 A.D.	Persian, <u>Thulth</u>	Published in <i>Ep. Indo-Mosl.</i> , op. cit., p. 6, No. 16, where the date is not given.
103	Maḥalla Mominpūra. Baḍī Masjid. Slab over the main door.	Bahmani	Muhammad Shāh I	A.H. 774, Rabi'I, 5?=1372 A.D., September 4.	Persian prose and verse, Naskh	Badly damaged. Records the construction of a mosque and a step-well by Rajab Jalāl Shirāzī.
104	Slab fixed into the left side of the eastern gate.	Mughal	Muhammad Shāh	A.H. 1145=1732-33 A.D.	Persian, <u>Thulth</u>	Damaged. Records the construction of a step-well by Sayyid Muhammad 'Arif.
105	Dargāh of Ḥaḍrat Muhammad Gaisū Darāz. Loose slab in the <i>deodhi</i> .	'Ādil Shāhi	Ibrāhīm I	A.H. 945=1538-39 A.D.	Persian verse, Naskh	Damaged. Contains the eulogy of the celebrated saint and states that the special gate to the dargāh was constructed by way of devotion by a servant (name unintelligible) of the king.
106	Samā 'Khāna. Slab in the southern wall	....	....	A.H. 958=1551 A.D.	Do.	Damaged. Records the construction of a building for the comfort of the attendants of the tomb and the travellers by a person (name not readable).

Sl No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—<i>contd.</i> GULBARGA DISTRICT—<i>concl.</i> GULBARGA TALUK—<i>concl.</i> Gulbarga—<i>concl.</i>					
107	Slab in the southern wall of the enclosure	....	....	A.H. 1108, Rabi'I, 1=1696 A. D., Sep- tember 18.	Arabic and Persian, <u>Thulth</u>	Records the death of a lady (name not mentioned) a descendant of the 5th century (A.H.) saint <u>Khawja</u> 'Abdu'llah Anṣārī. Probably same as <i>Ep. Indo-Mosl.</i> , 1907-1908, p.9, No. 23, where no particulars are given
108	Haveli Maṣabdar near the Dargāh. Headstone of a grave.	....	....	....	Arabic, <u>Thulth</u>	Contains only Shiite <i>ḥurūd</i> .
109	Maḥalla <u>Shaiḫ</u> Raḡā. Tomb of <u>Khawja</u> Sirāju'd-Dīn Junaidī. Step-well. Slab in the northern wall.	Bahmani	Muḥammad <u>Shāh</u> I	A.H. 768, <u>Shā'bān</u> 10 = 1367 A.D., April 11.	Persian verse, <u>Naskh</u>	Badly damaged. Records the construction of a step-well by the chief of Turks(?), Abū Muḥammad Tabrizi under the supervision of <u>Khawja</u> Kabīr, son of Muḥammad <u>Khalkhālī</u> .
110	Mosque. Loose slab	Do.	Muḥammad <u>Shāh</u> II	A.H. 781, Ramaḍān =1379A.D., Decem- ber 11=1380 A. D., January 9.	Do.	Fragmentary and badly damaged. Seems to refer to the construction of a mosque by Maliku'sh-Sharq Abōjī(?).
111	<u>Kharbūza</u> Gumbad. Slab over the main gate.	Do.	Firūz <u>Shāh</u>	A.H. 819, ... 12= 1416-17 A.D.	Do.	Badly damaged. Comprises an eulogy and records the construction of the tomb of Malik Nāib Hushang <u>Sarpardadār</u> who had died on the 13th(?) of Safar.
112	Tomb near Langar <u>Khāna</u> mosque. Slab over the door.	Do.	Aḥmad <u>Shāh</u> II (?)	A.H. 837, <u>Shawwāl</u> = 1434-A.D., May- June.	Arabic, <u>Thulth</u>	States that the tomb over the grave of the great saint Sayyidī Aḥmad Kabīr was constructed by Ḥājī Zaidā of Marāgha.
113	Bāoli Qalandar <u>Shāh</u> . Slab in the eastern wall.	Do.	'Alāu'd-Dīn Humāyūn <u>Shāh</u>	A.H. 862=1457-58 A.D.	Persian verse, <u>Naskh</u> ; Sanskrit, <u>Nāgarī</u> .	Bilingual. Fragmentary and badly damaged. Refers to the construction of a step-well. Name of the builder not legible. For the Sanskrit portion, see <i>A.R. Ep.</i> , 1957-1958, App. No. B 325.
114	Hirāpur.—Step-well. Slab in the wall.	'Adil <u>Shāhī</u>	Ibrāhīm II	A.H. 994, Muharram =1585A.D., Decem- ber, to 1586 A.D., January.	Persian, <u>Naskh</u>	Published in <i>Ep. Indo-Mosl.</i> , 1907-1908, p. 5, No. 13.
115	Graveyard in Maḥalla Pā'in. Headstone of a grave.	....	....	A.H. 1040, Rama- ḍān 14=1631 A.D., April 6.	Persian, Nasta'liq	Records the name (and probably the death) of <u>Khawja</u> <u>Shāh</u> Nawāz, son of <u>Khawja</u> Muḥammad Subhān, a descendant of <u>Khawja</u> Jām.
116	Hāshim Bāoli. Slab into the southern side.	....	....	A.H. 1214=1799-1800 A.D.	Persian verse, Nasta' liq.	Published in <i>Ep. Indo-Mosl.</i> , 1907-1908, p. 10, No. 26.
117	Tomb of Sidi 'Ambar. Slab over the main gate.	....	....	A.H. 1008=1599-1600 A.D.	Persian verse, <u>Naskh</u>	<i>Ibid.</i> , p. 6, No. 15.

118	Tomb near 'Ambar's Tomb. Three sides of a grave.	....	....	....	Arabic, <u>Thuth</u>	A part from a Quranic verse, contains the name of the pardoned <u>Khunza</u> , the wet-nurse of <u>Chānd Bibi Sultān</u> .
119	Three sides of another grave	....	....	....	Arabic, <u>Naskh</u>	Religious texts only.
120	Maqbara Ki Masjid. Slab in the left side of the facade.	....	....	A.H. 980 ?=1572-73 A.D.	Do.	Records the Shiite <i>durūd</i> and the date only.
121	Slab to the right of the above	....	....	A.H. 1203, Dhi'l-Hijja=1789 A.D., August-September.	Persian, <u>Naskh</u>	Published in <i>Ep. Indo-Mosl.</i> , op. cit., p. 9, No. 25, where the date is wrongly given as 1204 in text and 1202 in translation.
SHORAPUR TALUK							
122	Kembhāvi.—Basavanna temple. Loose slab lying in front (in two pieces).	Bahmani	Name lost (probably Kalimu'llāh)	A.H. 935, Ramaḍān =1529 A.D. May-June.	Do.	Fragmentary. Records the construction on the given date of a tomb (and a mosque) by Hāji (name lost) and endowment of shops etc. for the maintenance of the mosque and the tomb. Further imprecates those who seek to violate the terms of the deed or spend the income otherwise. Written by Hāji Husain, son of Yūsuf.
123	Darwantara Bāvi (well). Slab in the wall.	....	....	....	Persian, <u>Thuth</u>	Records the construction of a well for the use of men and animals. Further states that 30 <i>bighas</i> of fallow (?) land was brought into cultivation through hard labour and its income endowed for the service charges of the attendants of the well.
RAICHUR DISTRICT							
LINGSUGUR TALUK							
124	Kōṭa (Kāṭṭ).—Dargāh of Amīru'd-Dīn. Slab in the wall.	....	....	....	Persian, <u>Naskh</u>	Damaged. Purport not clear.
125	Mudgal.—Fort. Slab in the wall near Chār Mahal.	'Adil Shāhi	Ibrāhīm I	A.H. 943, Rabi' II 12, Shuhūr San 9487=1536 A.D., September 28.	Do.	Execution crude. Purport not quite clear. Seems to refer to some exploit(?) by Shamsahru'l-Mulk, a servant of the king.
126	Bijli Bāvi. Loose slab lying nearby	Mughal	Aurangzeb	Regnal year 47, (A.H. 1115) Rabi' II 25, Friday=1703 A.D., August 27.	Persian, Nastal'iq, Local dialect, Nāgarī.	Bilingual. Fragmentary. States that one bastion which was totally damaged was repaired by Rāja Rām Singh Sisōdia Rānāwat, the <i>qala'dār</i> and <i>faujdār</i> and it was renamed Rām Burj. For the Sanskrit version, see No. 705 of Appendix B, <i>A.R. Ep.</i> , 1958-59.
RAICHUR TALUK							
127	Malihābād.—Mosque. Loose slab	A.H. 918, Dhi'l-Qa'da 14=1513 A.D., January 21.	Persian, <u>Naskh</u> and Kannaḍa.	Bilingual. Comprises the text of a <i>qaulnāma</i> issued by Malik 'sh-Sharq Malik 'Ambar, granting reductions in the levies on the village communities like farmers, oil-sellers etc., and prohibiting collection of the same by rates other than those laid down. Ends with an imprecation. For the Kannaḍa portion, see <i>op. cit.</i> , No. 722 A of App. B.
128	Raichur.—Fort. Kāṭṭ Darwāza. Slab fixed inside the gate (said to have originally belonged to the Kamāni gate now no more).	Bahmani	Muḥammad Shāh III	A.H. 837=1468-69 A.D.	Persian prose and verse, <u>Naskh</u>	Records the construction of a gate by Khān-i-A'ẓm Mallā Khān Hāfi.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—<i>contd.</i>					
	RAICHUR DISTRICT—<i>contd.</i>					
	RAICHUR TALUK—<i>contd.</i>					
	Raichur—<i>contd.</i>					
129	Dārū'l-Muṭāla'a (Reading room) within the Kāṭī gate. Slab fixed into a niche.	'Ādil Shāhi . . .	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Arabic prose and Persian verse, Naskh.	States that the nine arches with a room above were constructed by Amīr 'Abdu'l-Muḥammad, the governor.
130	Slab fixed into another niche. . . .	Do.	Do.	Do.	Persian verse, Naskh	Same as above. Records further that the building was a new construction, there being nothing but the fort-wall at the site.
131	Bastion near the Andhārī Bāoli. Loose slab.	Do.	Ibrāhīm I	A.H. 953=1546-47 A.D.	Persian verse, Nasta-'liq.	States that the bastion was constructed through the efforts of Aḥmad Ḥājī Gunābādī.
132	Bastion near the Khusrāw Burj. Slab in the wall.	Do.	Do.	A.H. 955=1548-49 A.D.	Do.	Records the construction of the bastion.
133	Makki Darwāza. Slab over the second doorway.	Bahmani . . .	Muḥammad Shāh III	A.H. 874=1469-70 A.D.	Persian, Naskh .	Records the construction by Khān-i-A'zam Mallū Khān Ḥāfiz.
134	Jāmi' mosque. Slab fixed into the right mihrāb in the west wall.	'Ādil Shāhi . . .	'Alī 'Ādil Shāh I	A.H. 985=1477-78 A.D.	Arabic and Persian, Naskh	Records the construction of a mosque in the reign of the king.
135	Slab fixed into the left mihrāb. . . .	Do.	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Arabic prose and Persian verse, Naskh	Records the date of construction of a Jāmi' mosque by Malik 'Abdu'l-Muḥammad in two years. The mason's name was Rāja.
136	Slab fixed into the niche above the left mihrāb.	Do.	Do.	Do.	Arabic and Persian verse, Naskh.	Purport same as above.
137	Slab fixed into the central mihrāb . . . . .	....	....	....	Arabic, Thulth and Nasta'liq.	Contains the First Creed and names of the four companions of the Prophet.
138	Dargāh of Shāh Mīr Husain and Mīr Ḥasan near the Jāmi' mosque. Slab over the entrance (not in situ).	'Ādil Shāhi . . .	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Persian verse, Naskh.	Records the construction of a granary (<i>anbārkhāna</i>) by 'Abdu'l-Muḥammad. See No. 129 above.
139	Daftarī mosque. Freize over the facade. . . . .	....	....	A.H. 904=1498-99 A.D.	Persian, Naskh. .	Records an endowment, made by Maliku'ah-Sharq Malik Ḥājī, son of Sulaimān Qirmānī, of 9 <i>chāwars</i> of land in the village Durgpur in Raichur district, of 8 <i>chāwars</i> for the leader of prayers, caller to prayers etc., and 1 <i>chāwar</i> for the managing trustee of the mosque—and 40 shops near the mosque in the city of Raichur for meeting the expenditure incurred on its upkeep.

140	Yak Minār mosque. Slab fixed into the southern wall near the entrance (brought from elsewhere).	....	....	A.H. 905=1499-1500 A.D.	Arabic, Naskh	Contains only a saying of the Prophet on charity.
141	Slab over the main entrance	Bahmani	Mahmūd Shāh	A.H. 919=1513-14 A.D.	Persian Naskh.	Records the construction of a mosque by 'Ambar during the government of Maliku'l-Mulk 'Ādil-i-Thānī (i.e., the second 'Ādil Shāhi ruler).
142	Yatīm Shāh's mosque near the Kamānī Darwāza. Slab in the north wall.	....	....	A.H. 1162, Jumādā I, 7=1749 A.D., April 14.	Arabic and Persian, Naskh.	States that the mosque was constructed under the supervision of Yatīm Shāh Faqīr, a disciple of Shāh Jamāl Qalandar and through the efforts of Shaikh 'Abdu'l-Wahīd, the qal'adār.
143	Mosque of Hazāra Baig. Slab over the main entrance (said to have been brought from behind the Jail).	Bahmani	Mahmūd Shāh . . . . .	....	Arabic, Naskh	Records the construction of a mosque by Khwāja Sumbul during the government of 'Ādil Khān-i-Thānī (the second 'Ādil Khān).
144	Tomb of Yūnus Shāh behind the Jail. Headside of the grave.	....	....	....	Arabic, Thulth	Contains only a saying of the Prophet.
145	Do. Footside . . . . .	....	....	...., Rajab 1, Friday.	Persian, Naskh	Records the date of death of Shaikh Yūnus (Yūsuf?). Year portion peeled off.
146	Mosque inside the Naurang Darwāza. Slab in the southern wall (said to have been brought from Tāhir bastion).	'Ādil Shāhi	'Alī 'Ādil Shāh I	Shuhūr 971 (in words), A.H. 978 (in figure)=1570-71 A.D.	Arabic, Naskh.	Records the construction (of a bastion?) by Tāhir Khān.
147	Outside the Fort. Jāmi' mosque in Sarraf Bāzār. Slab over the main gate.	Do.	Mahmūd (Muhammad?)	A.H. 1038=1628-29 A.D.	Arabic prose and Persian verse, Naskh.	States that the mosque was constructed by 'Abdu'l-Muhammad, the work having started during the reign of Ibrāhīm 'Ādil Shāh.
148	Slab in the left corner, same place . . . . .	....	....	....	Arabic, Tughrā	Contains a Quranic chapter only.
149	Tomb of Qābil Shāh. Slab in the south wall.	....	....	A.H. 1167, Jumādā I, 9=1754 A.D., March 4.	Persian, Nasta'liq	Records the construction of the tomb of Pīr Qābil Shāh by Sayyid 'Ālam and 'Abdu'l-Ghani.
150	Chowk ki Masjid. Slab fixed into the floor of the central mihrāb.	....	....	....	Arabic, Naskh	Contains Quranic verses only.
151	Slab over the main entrance . . . . .	....	....	....	Persian verse, Nasta-'liq.	Contains only a Persian verse of didactic nature.
152	Mosque in Mahalla Lohār-wāḍa. Slab over the central arch in the facade.	....	....	A.H. 1032=1622-23 A.D.	Persian verse, Naskh	States that the mosque was constructed by Bibi Ḥalīma.
153	Slab built into the central mihrāb. . . . .	....	....	Do.	Arabic prose and Persian verse, Naskh.	Purport same as in No. 152 above.
154	Masjid Sarwarān in Mahalla Maddi Pet. Slab over the main entrance.	....	....	A.H. 1198, Rabi'II, 11=1784 A.D., March 4.	Persian verse, Nasta-'liq.	States that the construction of the mosque of Shāh 'Abdu'llāh was started on the 27th Jumādā A.H. 1196 and completed after 22 months on the given date by a lady-admirer of the saint, Hāji Bakhti by name under the superintendence of Ghulām Muhammad in the time of Shujā'u'l-Mulk and Nawwāb Dhu'l-Faqrū'd-Dawla.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—concl'd.					
	RAICHUR DISTRICT—concl'd.					
	RAICHUR TALUK—concl'd					
	Raichur—concl'd.					
	Slab over the central arch of the facade .	....	....	....	Arabic prose and Persian verse, Nasta'liq.	Contains merely the names of 4 Caliphs and 12 imāms.
156	Mahbūb Gulshan Bāgh. Slab fixed into the ground (said to have been brought from elsewhere).	Bahmani	Muhammad Shāh III	A.H. 885=1480-81 A.D.	Persian, Naskh	Records the construction of some structure by Khān-i-A'zam Mallū Khān Hāfiz.
157	Dargāh of Abū Turāb near 'Idgāh. Stone lintel of the main door.	....	....	....	Arabic, Naskh.	Damaged. Contains a sixteen-housed square in the middle with pious ejaculations on both the sides of the lintel.
	RAJASTHAN					
	AJMER DISTRICT					
158	Ajmēr.—Arhāl Dīn kā Jhonpra. Behind the second arch from the south.	....	....	....	Do.	Noticed in <i>Ep. Indo-Mosl.</i> , 1911-1912, p. 33.
159	Dargāh of H. Khwāja Mu'īnu'd-Dīn Chishtī. Headstone of a grave to the east of the Begamī Dālān.	....	....	A.H. 984=1576-77 A.D.	Arabic prose and Persian verse, Naskh and Nasta'liq.	Records the date of the death of Muhammad Wafā in a chronogram. Published in <i>Ep. Ind., A. & P. Suppl.</i> , 1957-1958, p. 49, Pl. XII a.
160	Headstone of a grave near the Khirki Darwāza.	....	....	A.H. 985=1577-78 A.D.	Arabic, Nasta'liq..	Records the death of Mīr Khādīm, son of the famous saint Makhdūm a'z-Zāhid al-Jāmī.
161	Headstone of another grave near the above.	....	....	Do.	Do.	Records the death of Mīrzā Muhammad Amīn, grandson, on father's side, of the famous saint Makhdūm a'z-Zāhid al-Jāmī and, on mother's side, of Maulānā Ghāzī Khān Badakhshī.
162	Marble sarcophagus adjacent to the hājra of Nizāmu'l-Mashūkh.	...	....	A.H. 1023=1614-15 A.D.	Persian verse, Nasta'liq.	Records the demise of Khusrāw Khān of Sind, a nobleman. Published in <i>Ep. Ind. Ar. & Pers. Suppl.</i> , 1957-1958, p. 51, Pl. XII b.
163	Marble sarcophagus near the Chhatrī gate. One portion.	....	....	A.H. 1182, Shawwāl 29=1769 A.D., March 8.	Do.	Records the date of death of Mīrzā 'Ādil. <i>Ibid.</i> , 1959-1960, p. 49, Pl. XIII a.
164	The other portion	....	....	....	Arabic, Naskh	Religious text only.

165	Another grave near the above . . . .	....	....	A.H. 1214, Rabi' I, 8=1799 A.D., August 10.	Persian, Nasta'liq	Records the demise of Mirzā Muḥammad 'Abdu'r-Rahīm Baig Khān Bahādur Mu'īnu'd-Dawla Himmāt Jang. <i>Ibid.</i> , pp. 52-53, Pl. XIII b.
166	Grave to the west of the Khirki Darwāza. Headside.	....	....	....	Arabic, Thulth	Religious texts only.
167	Do. Footside . . . .	....	....	A.H. 1033, Muḥarram, 5, Monday=1623 A.D., October, 20.	Persian verse, Nasta'liq.	Records the death of one Nagru'llāh. <i>Ibid.</i> , 1957-1958, p. 60. Pl. XV c.
168	Chilla of Qutb Shāhib. Over the main gate.	....	....	A.H. 1239=1823-24 A.D.	Persian verse, Naskh.	Records the construction of the tomb of Muḥammad Shāh and also of a mosque and a <i>khānqāh</i> by one Maḥmūd. <i>Ibid.</i> , 1959-1960, p. 55, Pl. XIV b.
169	Tārāgaḥ.—House of one Dhākir Ḥusain. Slab fixed into a wall.	....	....	A.H. 1094=1682-83 A.D.]	Persian verse, Nasta'liq.	Seems to refer to some divine bounty received by one darwīsh. Exact purport not clear. <i>Ibid.</i> , p. 42, Pl. X b.
NAGOUR DISTRICT						
BARI KHATU TAHSIL						
170	Bari Khatu.—Tomb of Maghribi Shāh. Slab fixed into the wall of the verandah on the west.	Mamlūk . . .	Ilutmish	A.H. 629, Ramaḡān=1232 A.D., June-July.	Arabic, Naskh	Records the construction of a tank by Mas'ūd, son of Aḥmad, son of 'Umar al-Khalj.
171	Loose slab	Do. . . .	Ghiyāṣu'd-Dīn Balban	A.H. 666, Jumādā II, 11=1268 A.D., February 27.	Do. . . .	Fragmentary. Records the name and titles of the king and of Malik-i-Mulūki'sh-Sharq Saifu'd-Daulat wa'd-Dīn Aḥmad(?) Sulṭān.
172	Tomb proper. Slab in the outer face of the northern wall.	....	....	A.H. 1008=1599-1600 A.D.	Arabic and Persian, Nasta'liq.	States that the writer, Mir Buzurg visited the holy tomb in the company of (his father) Nawwāb Amīr Muḥammad Ma'sūm.
173	Slab over the main door	Mughal . . .	Akbar	A.H. 1010=1601-02 A.D.	Persian prose and verse, Nasta'liq.	States that the emperor permitted the servant Muḥammad Ma'sūm of Bhakkar to leave as envoy to 'Irāq (i.e., Iran).
174	Slab in the outface of the southern wall.	....	....	A.H. 1013=1604-05 A.D.	Do. . . .	States that the writer, Mir Buzurg, visited the holy tomb in the company of Amīr Muḥammad Ma'sūm at the time of his return from Iran.
175	Slab fixed into a wall in the enclosure . . . .	....	....	A.H. 1081, Jumādā II, 27=1670 A.D., November 1.	Persian, Nasta'liq.	Records the construction of a mosque in the vicinity of the tomb by (?) Shaikh Adam, at the instance of Shaikh Mujāhid and Nūr Muḥammad.
176	Graveyard on the hill. Slab in the west wall.	....	....	A.H. 761, Shawwāl, 1=1360 A.D., August 15.	Persian verse, Naskh.	States that six martyrs were killed on the said day (of 'Idu'l-Fitr) in a religious feud after displaying feats of valour.
177	Dargāh of Samman Shāh. Over the main entrance.	....	....	A.H. 802?=1399-1400 A.D.	Do.	Records the date of death (A.H. 648=1250-51 A.D.) of Shāh Samman and that of the construction of the tomb.
178	Wall to the west of the tomb	Mughal . . .	Shāh Jahān	A.H. 1062, reg. year 25=1651-52 A.D.	Persian, Nasta'liq.	Records the construction of the dome of the tomb during the time of Pahlāq Khān.
179	Wall to the north of the tomb . . . .	....	....	....	Persian verse, Nasta'liq.	Crude execution. Purport not clear. Names of the saint and of stone-carver Rāḥmān(?) are somewhat readable.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
RAJASTHAN—concl'd.						
NAGAUER DISTRICT— <i>concl'd.</i>						
BARI KHATU TAHSIL— <i>concl'd.</i>						
Bari Khatu— <i>concl'd.</i>						
180	Fort. <u>Shāh</u> <u>Hafīzu'llāh's</u> mosque. Slab over the central mihrāb.	....	....	A.H. 1188, <u>Dhī'l-Qa'da</u> , 26, Sunday= 1775 A.D., January 29.	Persian verse, <u>Naskh</u> .	Records the date of death of the saint <u>Shāh</u> <u>Hafīzu'llāh</u> .
181	Over the main entrance . . . .	....	....	Do. . . .	Persian verse, <u>Nasta'liq</u> .	Purport same as in No. 180 above. Further gives the name of the stone-carver <u>Nūr</u> <u>Muhammad</u> , son of <u>Malik</u> <u>Dīn</u> .
182	Slab in the mihrāb	Mughal	<u>Muẓaffaru'd-Dīn</u> <u>Shāh</u> <u>Ālam</u>	A.H. 1204, <u>Rabī'II</u> , 21=1790 A.D., January 8.	Persian, <u>Nasta'liq</u> .	Records the construction of the mosque. Also gives a couplet mentioning the saint.
UTTAR PRADESH						
ALLAHABAD DISTRICT						
183	<u>Allahābād</u> .—Municipal Museum. Slab No. 1.	Tughluq	<u>Fīrūz</u> <u>Shāh</u>	A.H. 765, <u>Ṣafar</u> , 14=1363 A.D., November 22.	Persian, <u>Naskh</u> .	States that a mosque was built through the efforts of <u>Bahādur</u> , a servant of late <u>Maulānā</u> <u>Sirāju'd-Dīn</u> .
184	Slab No. 2, originally from <u>Kauśāmbī</u>.	....	....	A.H. 969=1561-62 A.D.	Persian verse, <u>Thulth</u>	Damaged. Gives a chronogram for the death of one <u>Hāshim</u> .
185	Slab No. 3, from the same place . . . .	....	....	A.H. [10?]81, <u>Rabī'II</u> , 6=1670 A.D., August 13.	Persian, <u>Naskh</u> .	Assigns the erection of a mosque to <u>Shāikh</u> <u>Fīrūz</u> .
186	Slab No. 4 . . . .	....	....	....	Persian verse, <u>Nasta'liq</u> .	Contains a couplet purporting to encourage praying.
187	Slab No. 5 . . . .	....	....	....	Arabic, <u>Naskh</u>	Fragmentary. Appears to be an epitaph.
188	Slab No. 6 . . . .	....	....	....	Persian prose and verse, <u>Nasta'liq</u> .	Too much damaged. Seems to be an epitaph.
BANARAS DISTRICT						
189	<u>Banāras</u> (<u>Vārāṇasī</u>).— <u>Mahalla</u> <u>Bakaryā</u> <u>Kunḍ</u> . <u>Dargāh</u> of <u>Fakhrū'd-Dīn</u> <u>Shahīd</u> . Stone-beam in the mosque.	Tughluq	<u>Fīrūz</u> <u>Shāh</u>	A.H. 777, <u>Rabī'II</u> , 1=1375 A.D., July, 31.	Persian, <u>Naskh</u>	Records the construction of the mosque as well as the dome of the porch, the <u>hujra</u> , the steps of the reservoir and the enclosure of the tomb of <u>Sayyid</u> <u>Fakhrū'd-Dīn</u> <u>Shahīd</u> <u>'Alawī</u> by <u>Diyyā</u> <u>Aḥmad</u> .

190	Slab in the outer wall	Do.	Do.	A.H. 777=1375 A.D.	Persian verse, Naskh	Records the construction of the dome of the porch in the Sayyid's tomb by Diyā-i-Duwal (same as in the previous record).
191	Grave of Miḥāli Bābā. Headstone . . . . .	....	....	....	Persian verse, Nasta'liq.	Badly damaged. Purport not clear.
192	Reverse of the above . . . . .	....	....	....	Do.	Do.
193	Sālārpūr graveyard. Left side of a grave.	....	....	A.H. 880, Shawwāl, 2=1476 A.D., January 29.	Persian verse, Naskh.	Records the demise of the chief of the Maliks, viz. Natthan, son of Hizibr.
194	Head side of the same grave . . . . .	....	....	....	Arabic, Naskh	A Quranic verse only.
195	Top of the same grave . . . . .	....	....	....	Do.	First Creed only.
HARDOI DISTRICT						
BELGRAM TAHSIL						
196	Bēlgrām.—Jāmi' mosque. Loose slab .	Sharqi	Mahmūd Shāh	A.H. 845=1441-42 A.D.	Persian, Naskh	States that this structure was renovated through the efforts of the great Malik Mānik Bhattī Bhatnerī, a companion of Khān-i-A'zam Fath Khān, son of Fath Khān Hīrevī.
197	Slab to the left side of the entrance, inside.	Do.	Ibrāhīm Shāh . . . . .	....	Persian verse, Do.	Fragmentary. Seems to refer to the construction of the Jāmi' mosque and contains the name of the lofty noble, 'Alī, son of Shams.
198	Mahalla Sayyidwāda. Imāmbāra of H. 'Abbās. Slab to the left side of the entrance.	....	....	A.H. 1223=1808-09 A.D.	Persian verse, Nasta'liq.	Records the construction of the ta'ziya-khāna of Imām Husain by Khān Mahdī 'Alī Maṣṭh-i-Zamān.
199	Dargāh of H. 'Abbās. Slab in the right side of the inner entrance.	....	....	A.H. 1271=1854-55 A.D.	Do.	Records the construction of the dargāh adjacent to the ta'ziya-khāna by Sayyid Jān Khān.
200	Left side of the wooden pulpit . . . .	....	....	A.H. 1274=1857-58 A.D.	Do.	States that the pulpit was provided by Muḥammad, son of Sayyid Jān.
JAUNPUR DISTRICT						
201	Jaunpur.—Aṭāla mosque. Slab over the central mihrāb.	....	....	....	Arabic, Naskh	Religious text only. Calligraphy similar to that employed in Bengal inscriptions.
202	Loose slab lying near the central mihrāb.	Tughluq	Firūz Shāh	A.H. 765, Shawwāl, 1, Sunday=1364 A.D., July 2 which was Tuesday.	Persian verse, Naskh	Records the construction of a mosque by Khwāja Kāmil-i-Khān Jahān.
203	Baṭī mosque. Slab in the central mihrāb	....	....	....	Arabic, Naskh	Religious text only.
204	Another slab, same place . . . . .	....	....	....	Do.	Do.
205	Headside of a grave in the courtyard .	....	....	A.H. 1047, Muḥarram, 23=1637 A.D., June 7.	Arabic and Persian, Nasta'liq.	Records the date of the martyrdom of Rahmān Baig, son of Qāsim Sanglajī.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
UTTAR PRADESH—concl'd. JAUNPUR DISTRICT—concl'd. Jaunpur—concl'd.						
206	Khānqāh. Headside of a grave . . .	....	....	A.H. 976=1568-69 A.D.	Persian verse, Nasta'liq.	Records the death of <u>Shāh Hāshim</u> .
207	Headstone of another grave . . .	....	....	A.H. 1006=1597-98 A.D.	Do. . . .	Records (the construction?) of the grave of <u>Sultān Hāshim</u> .
208	Headstone of a third grave . . .	....	....	A.H. 1120=1708-09 A.D.	Arabic, Nasta'liq.	Records the date of death of some one (name not given) in chronogram as well as in figures.
209	Sides of the same grave . . .	....	....	....	Arabic, <u>Thulth</u>	Quranic verse only.
210	Fort. Slab fixed into the ground in the courtyard of the main gate.	....	....	A.H. 1180, Rabī'ī 22=1766 A.D., August 28.	Persian, Nasta'liq	Enjoins that the governor, the <i>kūtwāl</i> , the <i>qal'adār</i> and <i>faujldār</i> of Jaunpur should see that the daily allowance given to Sayyids, widows and other needy people as started by <u>Muhammad Bashīr Khān Bahādur</u> is continued.
LUCKNOW DISTRICT						
211	Lucknow.—Maḥalla Nādān Maḥal. Tomb of <u>Shāikh Ibrāhīm Chishtī</u> . Slab over the main gate.	....	....	A.H. 961=1553-54 A.D.	Do. . . .	Records the death of the celebrated saint <u>Shāikh Ibrāhīm Chishtī</u> in a chronogram.
212	Grave of Nādān Shāh. Sides. . .	....	....	....	Arabic, <u>Thulth</u>	Quranic verses only.
213	Slab on the headside . . .	....	....	....	Do. . . .	Part of a Quranic chapter.
214	Maḥalla Mangūrnagar. Building known as Kāzimain. Slab over the entrance to the main tomb.	Nawab of Audh .	Sultān-i-'Ālam (Wajid 'Alī Shāh).	A.H. 1269=1854-53 A.D.	Persian, verse, Nasta'liq.	Records the construction of the replica of the tomb at Kāzimain (in Iraq), by <u>Ghulām Raḍā Khān</u> entitled <u>Sharafu'd-Dawla</u> and his wife <u>Sharafu'n-Nisā Khānam</u> .
215	Slab over the gate of the enclosure .	Do. . . .	Do. . . .	Do. . . .	Do. . . .	Same as above.
216	Slab marking a grave inside the tomb .	....	....	A.H. 1278, Jumādā I 28, Saturday night = 1861 A.D., November 29.	Do. . . .	Records the date of death of <u>Ghulām Raḍā Khān</u> , who on accepting the <u>Shī'a</u> creed was given the title of <u>Sharafu'd-Dawla</u> .
217	Nārnagar graveyard. Headstone of a grave.	....	....	A.H. 1246, Sha'bān 24, Tuesday=1831 A.D., February 8.	Do. . . .	Records the death of <u>Asadu'd-Dawla</u> .

218	Headside of another grave . . . .	....	....	A.H. 1275, Dhi'l-Hijja, last day, Sunday=1859 A.D., July 31.	Do. . . .	Records the death of Mirzā Haidar Dilaid-Dawla in a chronogram.
219	Headstone of a third grave . . . .	....	....	A.H. 1276=1859-60 A.D.	Do. . . .	Damaged. Records the demise of Nawwāb Muḥammad Baig Khān Asadu'd-Dawla and the name of the writer Mirzā Bahāu'd-Dawla (?) with the poetical surname Shaidā, a brother of the deceased.
220	Headside of a fourth grave . . . .	....	....	A.H. 1280, Jumādā II 15, Friday=1863 A.D., November 27.	Do. . . .	Records the death of Mirzā Ja'far 'Alī Khān of Faizābād in a chronogram.
221	Barā Imāmbāra enclosure. Well near the mosque. ....	....	....	A.H. 1249=1833-34 A.D.	Do. . . .	Records the construction of the well in front of the courtyard of the mosque by Āghā Jān.
222	Mahalla Mahbūbganj. Buggā kī Masjid. Slab over the main door. ....	....	....	A.H. 1245=1829-30 A.D.	Do. . . .	Records the construction of the mosque by Buggā, wife of Wali Khān.
223	Kallan kī Masjid. Slab over outer door. ....	....	....	A.H. 1251=1835-36 A.D.	Do. . . .	Assigns the construction of the mosque to Khairāti.
224	Another mosque. Over the arch in the facade. ....	....	....	A.H. 1286=1849-50 A.D.	Do. . . .	Records the date of the mosque built by 'Alī Bakhsh in a chronogram and the name of the composer, Barq.
225	Masjid-i-Khawāss. Over the main gate ....	....	....	A.H. 1269, Faḡl 1260=1852-53 A.D.	Do. . . .	Records the construction of the mosque by Muḥammad Ḥusain and the name of the composer, Barq.
226	Temple. Over the main doorway . . . .	....	....	Samvat 1921=1864 A.D. (1281 A.H.)	Urdu verse, Nasta'liq	Records the construction of the temple, a garden and a house(?) by Gaṅgā Prasād. Also registers the name of the composer and writer, Kālikā Prasād.
FOREIGN COUNTRIES						
BURMA						
AKYAB DISTRICT						
227	Mrohaung.—Archaeological Museum. Slab numbered as 8, originally from Thayet, Warittaung pagoda. ....	....	Nāṣir, son o f Mansūr Shāh.	A.H. 900, Ramaḍān, 19=1495 A.D., June 13.	Persian, Naskh	Estampage worn out. Full purport is not clear. Seems to form the text of royal order, issued on representation by a person (seeking more personal rights?) by the king. Written by Qādī 'Atā Malik Naṣir.
228	Slab numbered as 7, originally from Manawhari Tank, Mrohaung. ....	....	....	....	Arabic, Naskh	Fragmentary. An epitaph. Refers to the completion of the construction of the tomb of Akāl Khān.
229	Slab numbered as 10, originally from Lamyethana pagoda, Mrohaung. ....	....	....	....	Do. . . .	Fragmentary. Religious texts only.

Sl. No.	Place of Deposit	Dynasty	King	Date	Language and Script	Remarks
MADHYA PRADESH						
SHAHNOL DISTRICT						
1	Shahnol.—Coins from the Collector. No. 1.	Qutb Shāhī of Golkonda.	'Abdu'llāh Qutb Shāh(?)	1068 A.H. (=1657-58 A.D.)	Persian . . .	Copper, round. Wt. 160 grs. S. .75". <i>Obverse</i> —Legend— <i>Ḍarb-i-Ḍāru's Sal[anāt] Haid[arābād]</i> , 'The mint, is the capital, Haidarābād.' <i>Reverse</i> —Legend— <i>Khatama [Bi 'l-Khair]'wa's Sa'adat 1068</i> , 'May it end with bliss and happiness. A.H. 1068.' Does not bear the name of any king, but may be assigned to 'Abdu'llāh Qutb Shāh of Golkonda (1626-72 A.D.). Cf. <i>Numismatic Supplement</i> , No. XI, p. 317.
2	Do. No. 2	Do.	Do.	Do. . . .	Do. . . .	Copper, round. Wt. 147 grs. S. .8". <i>Obverse and Reverse</i> —As on No. 1.
3	Do. No. 3	Do.	Do.	Do. . . .	Do. . . .	Copper, round. Wt. 147 grs. S. .8". <i>Obverse and Reverse</i> —As on No. 1.
4	Do. No. 4	Do.	Do.	Do. . . .	Do. . . .	Copper, round. Wt. 151 grs. S. .8". <i>Obverse and Reverse</i> —As on No. 1.
5	Do. No. 5	Do.	Do.	Do. . . .	Do. . . .	Copper, round. Wt. 150 grs. S. .8". <i>Obverse and Reverse</i> —As on No. 1.
MADRAS						
NILGIRIS DISTRICT						
6-16	Coins in the Collection of the Government Epigraphist for India, Ootacamund. [Continued from <i>A.R. Ep.</i> , 1957-58, No. E. 77]. Nos. 78-88.	....	....	....	....	Copper, round. Nos. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Wt. 19, 23, 30, 32, 32, 35, 35, 37, 38, 38, 45 grs. S. .5, .4, .6, .5, .5, .5, .5, .5, .6, .5 inches. <i>Obverse</i> : Elephant to left. <i>Reverse</i> : Squares formed by intersecting double lines with V-shaped symbol inside.

17-24	Do. Nos. 89-96 . . . . .	....	....	....	....	<p>Copper, round.</p> <p>Nos. 17, 18, 19, 20, 21, 22, 23 24.</p> <p>Wt. 29, 31, 33, 34, 35, 36, 36, 38. grs.</p> <p>S. .5, .4, .6, .5, .5, .5, .5 inches.</p> <p><i>Obverse</i> : Elephant to left, with uplifted tail.</p> <p><i>Reverse</i> : As on Nos. 6-16.</p>
25-27	Do. Nos. 87-99 . . . . .	....	....	....	....	<p>Copper, round.</p> <p>Nos. 25, 26, 27.</p> <p>Wt. 25, 29, 30 grs.</p> <p>S. .4, .45, .45 inches.</p> <p><i>Obverse</i> : As on Nos. 17-24 above.</p> <p><i>Reverse</i> : As on Nos. 6-24 but with X-shaped mark in place of the V-shaped one.</p>
28	Do. No. 100 . . . . .	....	....	....	....	<p>Copper, round. Wt. 33 grs. S. .5".</p> <p><i>Obverse</i> : As on Nos. 17-24.</p> <p><i>Reverse</i> : As on Nos. 6-27, but with the numeral 4 instead of the V or X symbol.</p>
29-38	Do. Nos. 101-110 . . . . .	....	....	....	....	<p>Copper, round.</p> <p>Nos. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.</p> <p>Wt. 24, 30, 33, 33, 33, 34, 35, 35, 38, 42 grs.</p> <p>S. .5, .55, .5, .5, .5, .5, .45, .5, .5, .6 inches.</p> <p><i>Obverse</i> : Elephant to left with riders (?), within pellet border.</p> <p><i>Reverse</i> : Sun and crescent-moon within a heart-shaped design.</p>
39-46	Do. Nos. 111-118	<p>Copper, round.</p> <p>Nos. 39, 40, 41, 42, 43, 44, 45, 46.</p> <p>Wt. 25, 26, 28, 28, 30, 32, 33, 35 grs.</p> <p>S. .5, .5, .5, .5, .45, .5, .55, .6 inches.</p> <p><i>Obverse</i> : Bull with riders (?), within pellet border.</p> <p><i>Reverse</i> : <i>Śrī</i> (in Kannaḍa) within pellet border.</p>

E.—Coins and Seals, 1958-59—*contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
47-48	MADRAS—<i>conold.</i> NILGIRIS DISTRICT—<i>conold.</i>					
	Coins in the Collection of the Government Epigraphist for India. Ootacamund. [Continued from A. R. Ep., 1957-58, No. E 77.] Nos. 119-20.	....	....	....	....	Copper, round. Nos. 47, 48. Wt. 36, 37 grs. S. .6, .5 inches Obverse : Elephant to left with uplifted tail, within pellet border. Reverse : Some unidentifiable designs.
49	Do. No. 121 . . . . .	....	....	....	....	Copper, round. Wt. 31 grs. S. .5". Obverse : An animal to right. Reverse : Unidentifiable design within pellet border.
50	Do. No. 122 . . . . .	....	....	....	....	Copper, round. Wt. 29 grs. S. .45". Obverse : Horse with riders to left, one of the front legs raised. Reverse : Letter <i>vi</i> in Kannada.

F.—Photographs

Serial No.	Locality	Description	Size
3862	Davangere, Chitaldoorg Dist., Mysore.	Plates of Kadamba Ravivarman, (<i>Arch. Surv. Mys., A.R., 1933, Plate XXII</i>).	Quarter
3863	.....	Portrait of N.P. Chakravarti	Do.
3864	Warangal fort, Warangal Dist., A.P.	Inscription of Gajapati Raghudēva (2 parts).	Half
3865	Bhāturiyā, Rajshahi Dist., E. Pakistan	Bhāturiyā Inscription of Rājyapāla	Do.
3866	.....	Manuscripts received from the Northern Circle, Department of Archaeology.	Do.
3867	Mahudi, Sehore Dist., M.P.	Mahudi Copper-plate Grant of Paramāra Bhōja.	Do.
3868	Do.	Do.	Do.
3869	Paya, Lohit Frontier Division, NEFA.	Inscription from Tāmreśvari temple	Do.
3870	Pāṇḍukēśvar, Garhwal Dist., U.P.	Plate of Lalitāsūra, Year 22	Do.
3871	.....	Seal of the Grant of Trilōchanapāla	Do.
3872	.....	Coin of Bhairavasimha	Do.
3873	Girnār, Junagadh Dist., Bombay	Rock Edicts III-V of Aśōka	} Do.
3874	Do.	Rock Edicts VI-VIII of Aśōka	
3875	Do.	Rock Edict XIII of Aśōka	} Do.
3876	Delhi-Tōprā (originally)	Pillar Edicts I-III of Aśōka	
3877	Do.	Pillar Edict VII of Aśōka	} Do.
3878	Girnār	Rock Edict XIV of Aśōka	
3879	Delhi Toprā (originally)	Pillar Edict IV of Aśōka	} Do.
3880	Do.	Pillar Edict V of Aśōka	
3881	Māndhātā, Nimar Dist., M.P.	Amarēśvar Temple Inscription : Śivamahimnastōtra	Do.
3882	Poona, Bombay	Plates of Queen Prabhāvatiguptā, Year 13 (<i>Ep. Ind., Vol. XV, Plate</i>)	Do.
3883	Dudhiā, Chindwara Dist., M.P.	Plates of Pravarasēna II	Do.
3884	.....	Clay Seal of Kumāragupta	Do.
3885	Dudhiā	Plates of Pravarasēna II	} Do.
3886	Ganj	Vākātaka Inscription	
3887	Ajanṭā, Aurangabad Dist., Bombay	Vākātaka Inscription from Cave XVI (<i>Ep. Ind., Vol. XXVI, Plate</i>).	} Do.
3888	Indore, M.P.	Plates of Pravarasēna II (<i>Ep. Ind., Vol. XXIV, Plate</i>).	
3889	Bālāghāt, M.P.	Plates of Pravarasēna II.	Do.
3890	Bamhani, old Rewa State	Plates of Pāṇḍava Bharatabala	Do.
3891	Basim, Akola Dist., Bombay	Plates of Vindhyaśakti II	Do.
3892	.....	Incomplete grants of Pravarasēna II, Sets A and B (<i>Ep. Ind., Vol. XXIV, pp. 260 ff.</i>)	Do.
3893	Wadgaon, Chanda Dist., M.P.	Plates of Vākātaka Pravarasēna II (<i>Ep. Ind., Vol. XXVII, pp. 74 ff., Plate</i>)	Do.
3894	.....	Kāthuraka Grant of Pravarasēna II, Year 2, (<i>Ep. Ind., Vol. XXVI, pp. 155 ff., Plate</i>)	Do.
3895	Pattan	Plates of Pravarasēna II	} Do.
3896	Do.	Do.	
3897	Tirodi	Plates of Pravarasēna II	} Do.
3898	Nāgārjunikoṇḍa, Guntur Dist., A.P.	Inscribed foot-print slab	

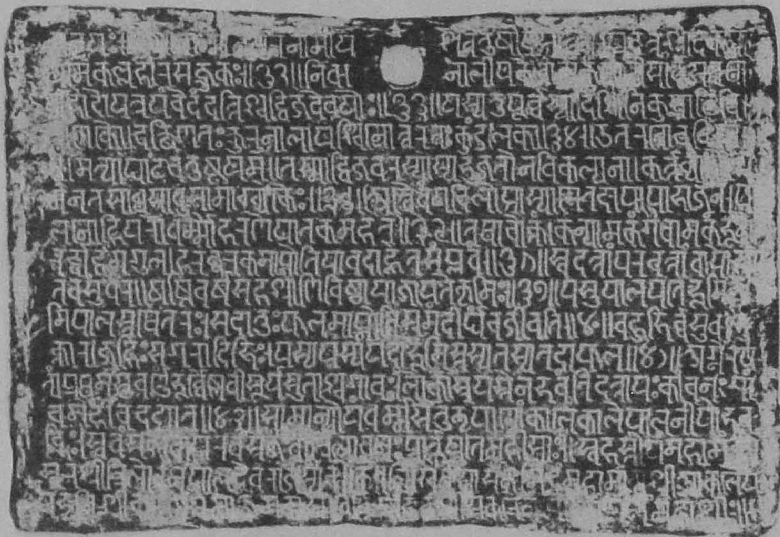
F —Photographs—*contd.*

Serial No.	Locality	Description	Size
3899	Ajaṭṭā	Inscription in Cave XVII	Half
3900	Mallār, Bilaspur Dist., M.P.	Seal of Plates of Jayarāja	Do.
3901	Do.	Seal of Plates of Vyāghrarāja	Do.
3902	Nimbāl, Bijapur Dist., Mysore	Seal of Plates of Kalachuri Saṅkama	Do.
3903	Daḷavāyppuram, Tirunelveli Dist., Madras.	Seal of Plates of Parāntaka Viranārāyaṇa Śaḍaiyaṇ (A.R. Ep., 1958-59, No. A 14).	Do.
3904	Hāthigumphā, near Bhubanēśwar, Puri Dist., Orissa.	Inscription of Khāravēla, Section A	Do.
3905	Do.	Do.—Section B	Do.
3906	Do.	Do.—Section C	Do.
3907	Do.	Do.—Section D	Do.
3908	Delhi-Tōprā	Pillar Edict VI of Aśōka	Do.
3909	Kandahār, Afghanistan	Inscription of Aśōka (<i>East and West</i> , IX, Nos. 1-2, Plate).	Do.
3910	India Office, London	Plate of Dēvasēna (<i>N. Ind. Ant.</i> , Vol. II, Plate).	Do.
3911	Nāchnē-kī-talāī	Inscription of Prithivishēṇa (<i>CII</i> , Vol. III, Pl. XXXIII A).	Do.
3912	Barhut, Satna Dist., M.P.	Bharhut sculptures (Barua, <i>Bharhut</i> , Vol. III).	Do.
3913	Do.	Do.	Do.
3914	}	Kalachhala Inscription of Iśvararāta and a coin (Allan, <i>Coins of Ancient India</i> , Pl. IV. 15).	Do.
3914A			
3915	Manthēna, Srikakulam Dist., A.P.	Plates of Chōḍagaṅga, Plate I	Quarter
3916	Do.	Do.—Plate II a	Do.
3917	Do.	Do.—Plate II b	Do.
3918	Do.	Do.—Plate III a	Do.
3919	Do.	Do.—Plate III b	Do.
3920	Mallār, Bilaspur Dist., M.P.	Seal of Plates of Pravaraṛāja	Do.
3921	Mathurā, U.P.	Inscription of Year 92	Do.
3922	Kandahār, Afghanistan	Greek Inscription of Aśōka (<i>Journal Asiatique</i> , Vol. CCXLVI, Plate IV).	Do.
3923	Do.	Aramaic Inscription of Aśōka (ibid., Plate V).	Do.
3924	Daḷavāyppuram, Tirunelveli Dist., Madras.	Plates (with seal and ring) of Parāntaka Viranārāyaṇa Śaḍaiyaṇ (A.R. Ep., 1958-59, No. A 14).	Full
3925	Talcher, Dhenkanal Dist., Orissa	Plate of Gayāḍatunga, Reverse	Quarter
3926	Do.	Do.—Obverse	Do.
3927	Maṇḍkilā Tāl, Nagar, Tonk Dist., Rajasthan	Inscription of V.S. 1043	Do.
3928	Padmanābhapuram, Kanyakumari Dist., Madras	Padmanābhapuram Museum Inscription	Do.
3929	Aṇaji, Dharwar Dist., Mysore	Inscription of Rāshtrakūta Amōghavarsha (A.R. Ep., 1958-59, No. B 530).	Do.
3930	Chitōrgaḍh, Rajasthan	Fragmentary Inscription (ibid., Nos. B 742-43).	Do.
3931	Manthani, Karimnagar Dist., A.P.	Inscription (A and B) of Kākatīya Gaṇapati (ibid., No. B 100).	Do.
3932	Do.	Do. (C and D) Do.	Do.
3933	Tārāchandi, Shahabad Dist., Bihar	Tārāchandi Rock Inscription of Pratāpa-dhavalā. Ibid., B-153.	Do.

F.—Photographs—*concl'd.*

Serial No.	Locality	Description	Size
3934	Hmawza (Khin ba's mound), Burma	Silver-gilt Stūpa (<i>ASI, A.R., 1926-27, Plate XXXVIII.</i>)	Quarter
3935	Do.	Gold image of Buddha (<i>ASI, A.R., 1926-27, Plate XLI.</i>)	Do.
3936	Hmawza (Bawbawgi Pagoda), Burma	Fragment of an inscription (<i>ASI, A.R., 1911-12, Plate LXVIII.</i>)	Do.
3937	Do.	Funeral Urn in Stone (<i>ASI, A.R., 1911-12, Plate LXIX.</i>)	Do.
3938	Chachoripara, Buckergange Dist., East Pakistan.	Image of Rēvanta (<i>ASI, A.R., 1928-29, Plate LIV.</i>)	Do.
3939	Karchelia (near Bardoli), Surat Dist., Bombay.	Plates of Yuvarāja Śryāśraya Ślāditya, Plate I.	Do.
3940	Do.	Do.—Plate II.	Do.

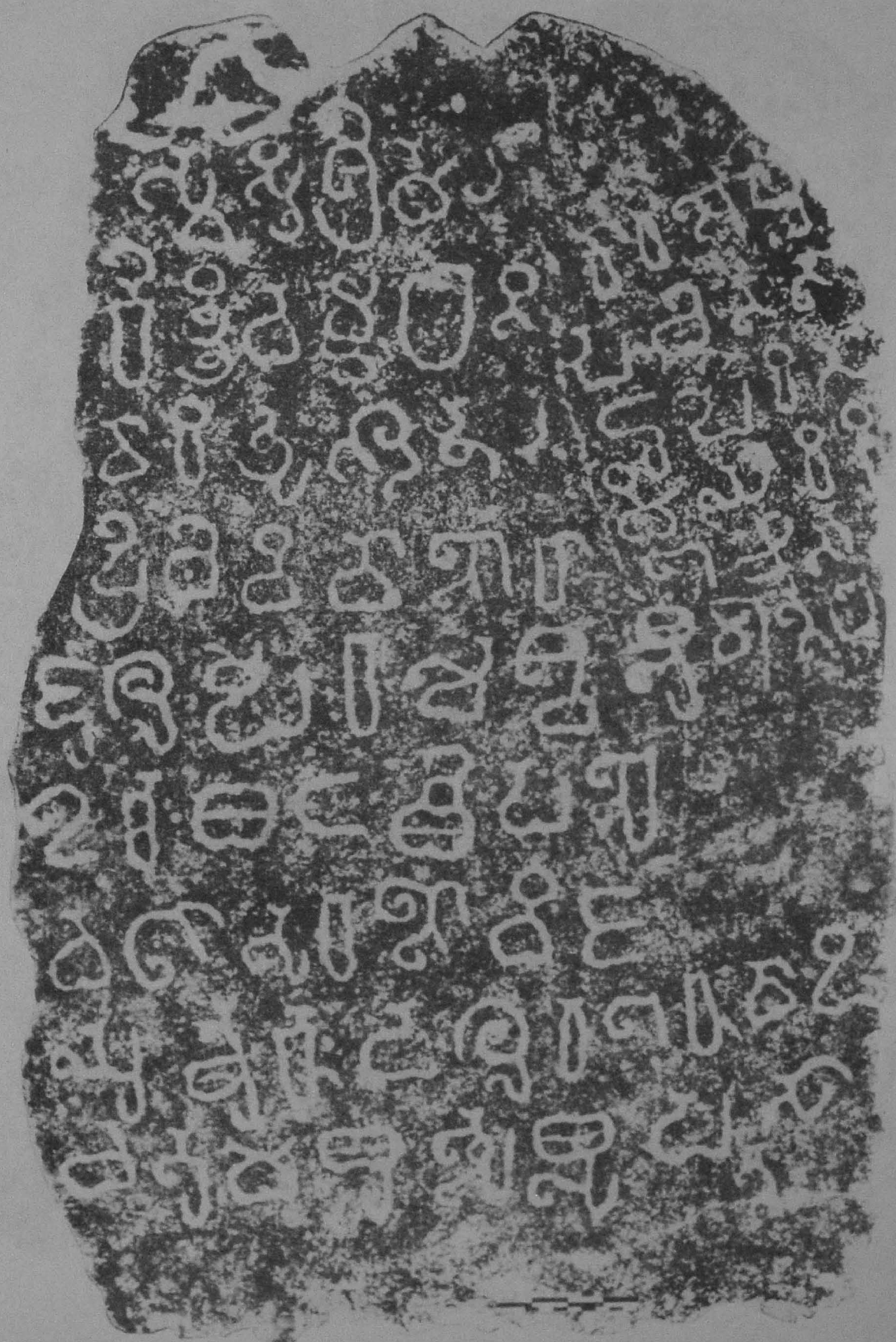
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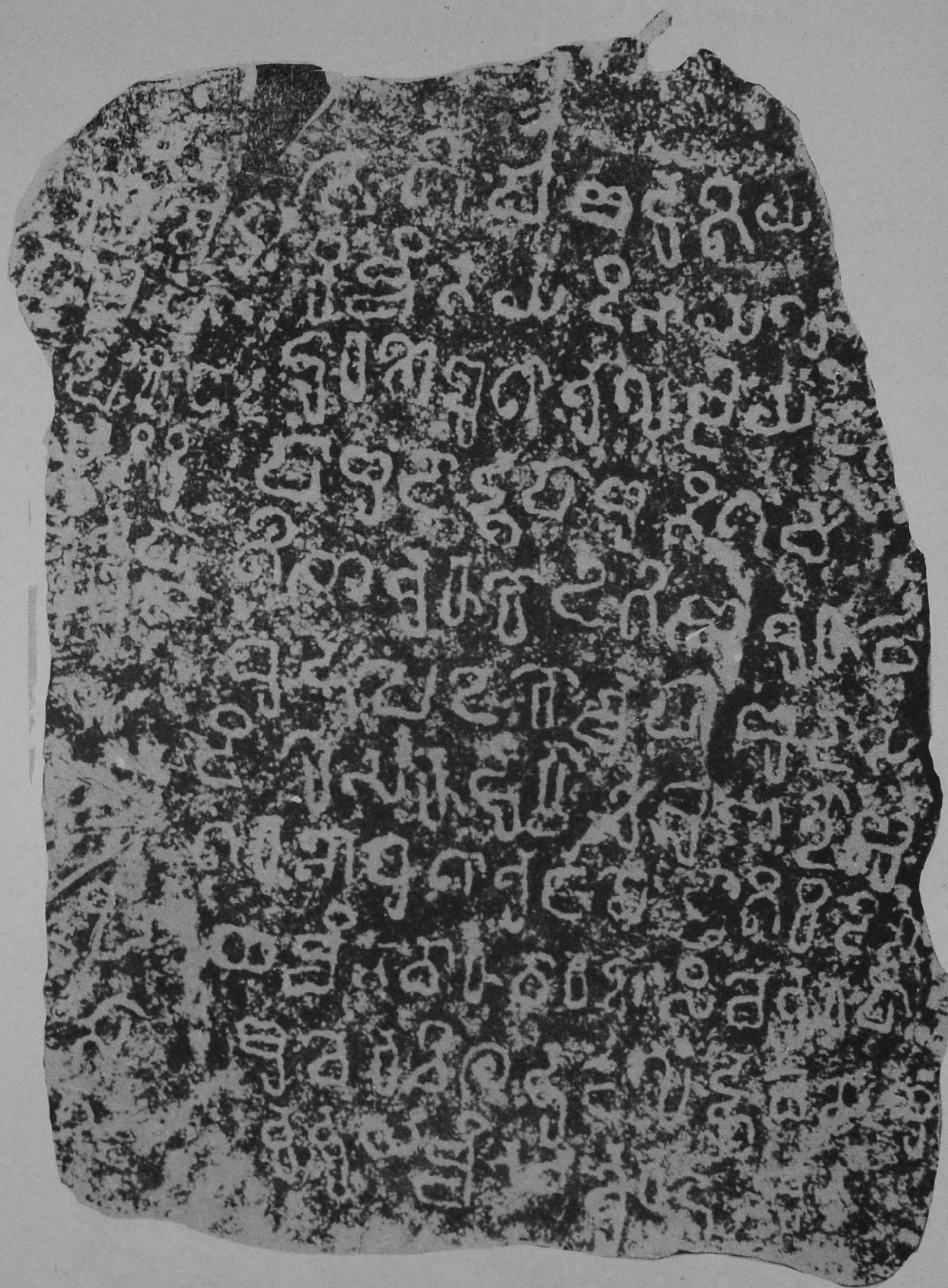


Scale : One-third

INSCRIPTION OF WESTERN CHALUKYA KIRTTIVARMAN (No. B 23)

A





(from Photographs)

VATTELUTTU INSCRIPTION FROM SUCHINDRAM (No. B 450)

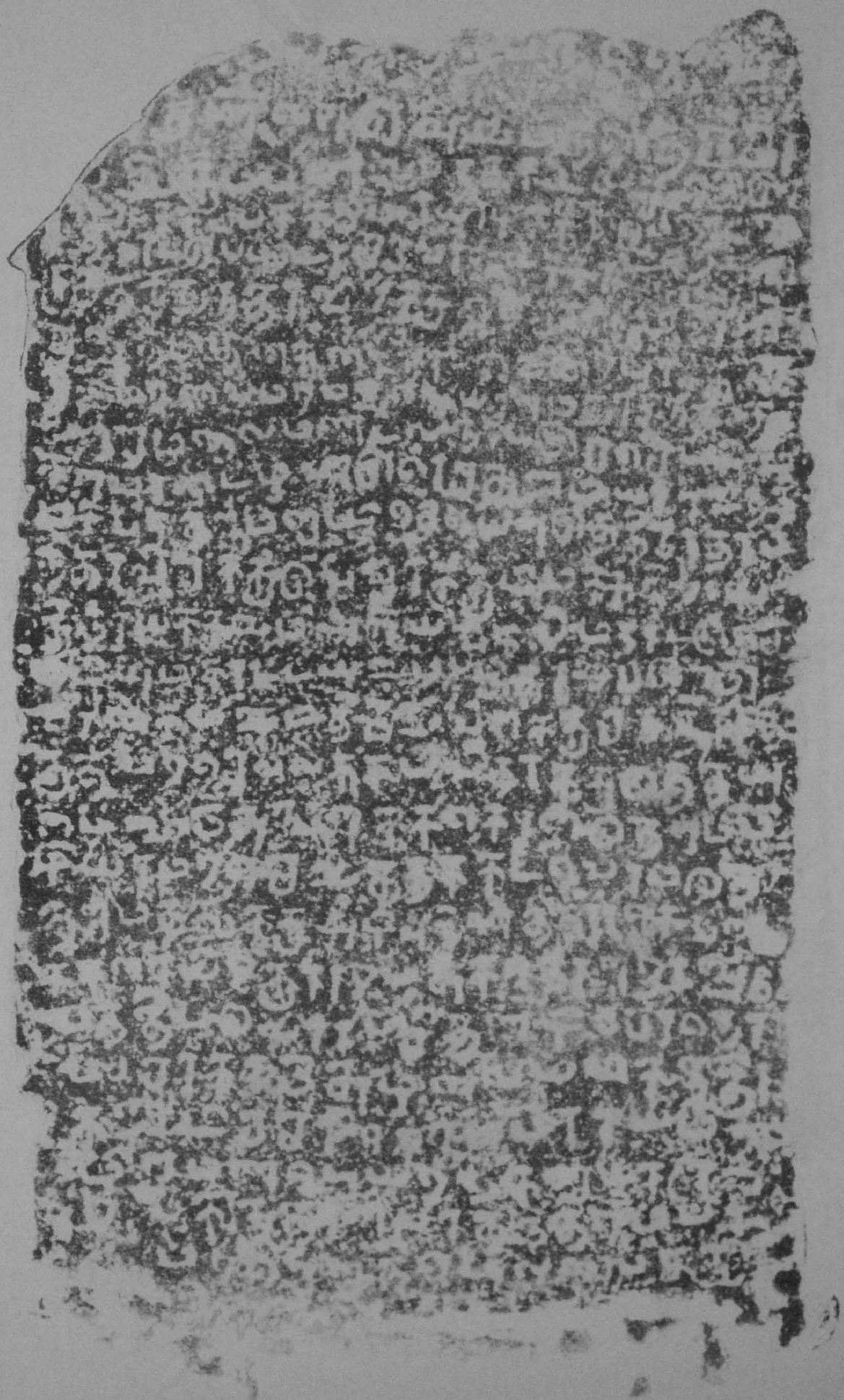


(from Photograph)



Size : One-third

EASTERN GAṄGA RECORD IN TAMIL LANGUAGE (No. B 110)



Size : One-third

ĒKĻINGĪ INSCRIPTION (No. B 786)

[The page contains dense handwritten text in Devanagari script, which is heavily obscured by dark ink smudges and stains. The text is arranged in approximately 10 horizontal lines across the page.]